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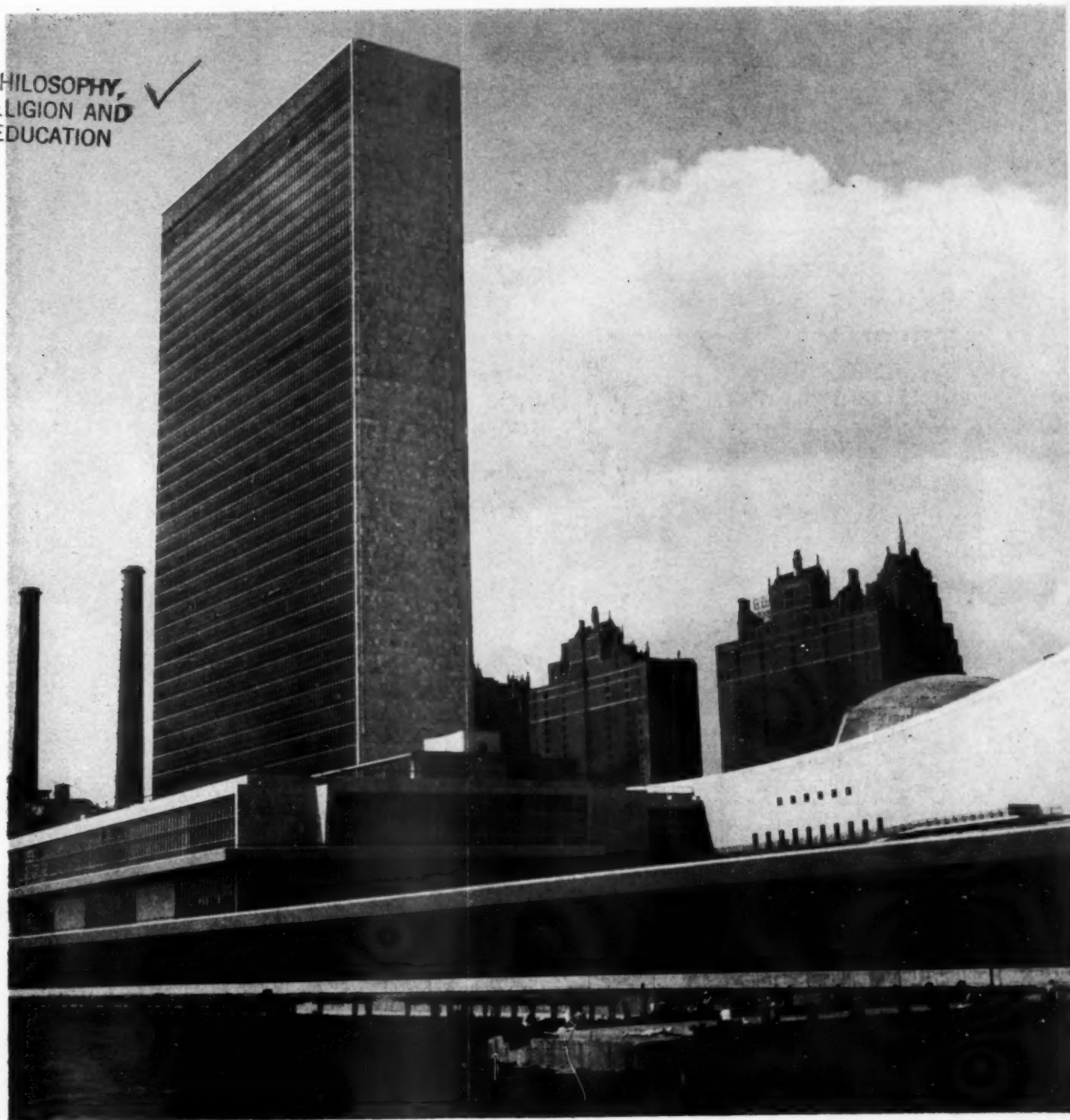
SEP 26

DETROIT

# MISSIONS

*An International Baptist Magazine*

PHILOSOPHY,  
RELIGION AND  
EDUCATION ✓



OCTOBER 1955

# New 80 Cup

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Please send us the gift checked:

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# COUNTING THE COST . . . AND PAYING THE PRICE OF DISCIPLESHIP



THROUGH THE WORLD FELLOWSHIP OFFERING ON WORLD-WIDE COMMUNION SUNDAY

## HOW MUCH **SHOULD** YOU GIVE?

Only your own conscience and concern can tell you that.

## HOW MUCH **COULD** YOU GIVE?

Only your stewardship of what God has given you can answer this.

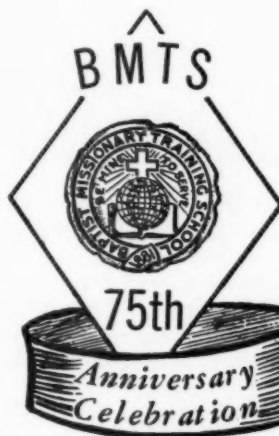
We all could give as much, for example, as we shall be spending rather needlessly during the month of October on such items as CANDY, COSMETICS, TOBACCO, TELEVISION, THEATER TICKETS, HUNTING, FISHING, AND OTHER FORMS OF RECREATION.

Just giving as much as we spend on our own selfishness would be far from perfection, yet think how much growth of the Kingdom would result from even this amount of "faithfulness"!

## HOW MUCH **WILL** YOU GIVE?

Only your heart and mind will decide this.

You will be remembering how much Christ gave for you. You will be thinking of what others are giving for Him. BMTS has 44 graduates who are living and serving our Lord and His Church in *overseas* posts of devotion and duty.



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ENGINEERS  
GRADUATED  
IN 1955  
21,500

ENGINEERS  
NEEDED  
IN 1955  
37,000

AS GENERAL ELECTRIC SEES IT.

# Here are 5 ways to

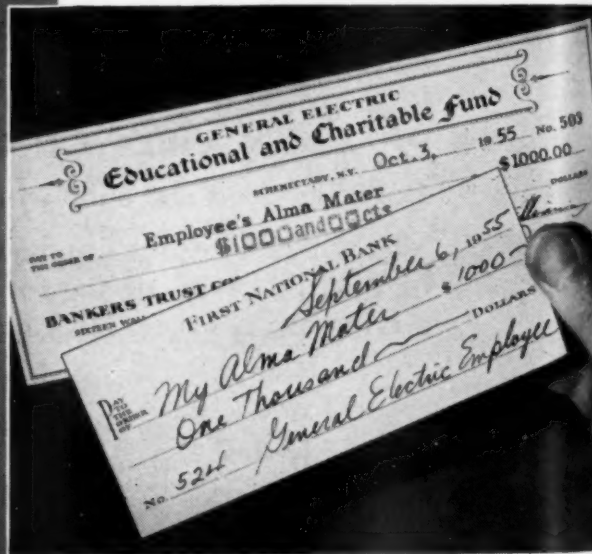
**For every 5 new engineers industry needed this year, there were only 3 graduated from U. S. colleges**

In 1955, U. S. industry had jobs for an estimated 37,000 engineers; our colleges graduated 21,500.\* This shortage, typical of recent years, is creating an increasingly serious problem — for engineers and scientists hold the key to progress in this swift-moving technological age.

At General Electric, for example, nearly 17,500 of our people are trained in engineering or science, and we have opportunities for a thousand more technically trained people each year. The need may double in the next 10 years.

As we see it, industry, working with educational institutions, can do much to solve the shortage. On these two pages are some of the things we believe will help:

\*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.



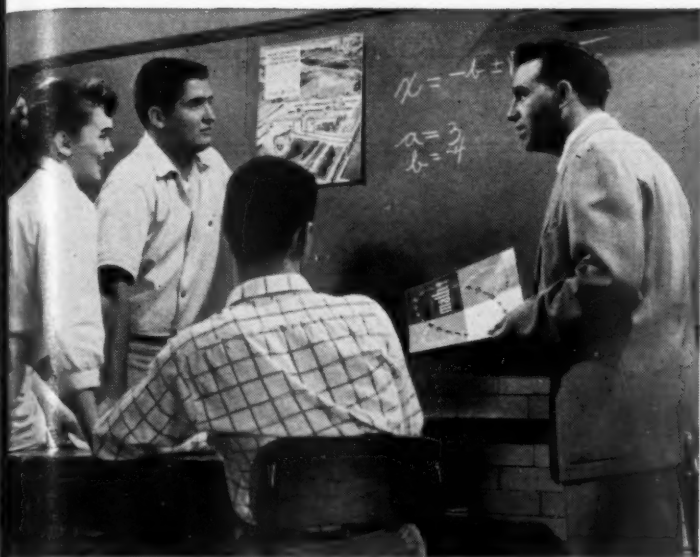
**3. Help schools financially.** Nearly half of U. S. colleges operate in the red. Since 1922, G. E. aid-to-education program has included fellowship scholarships, and other financial support. In addition, the General Electric Educational and Charitable Fund matches, dollar for dollar up to \$1,000 a year, contributions by each employee to his college.

For a detailed discussion of our views on "Basic Relations Between Education and the Economy," write General Electric, Department O2-119, Schenectady, New York.

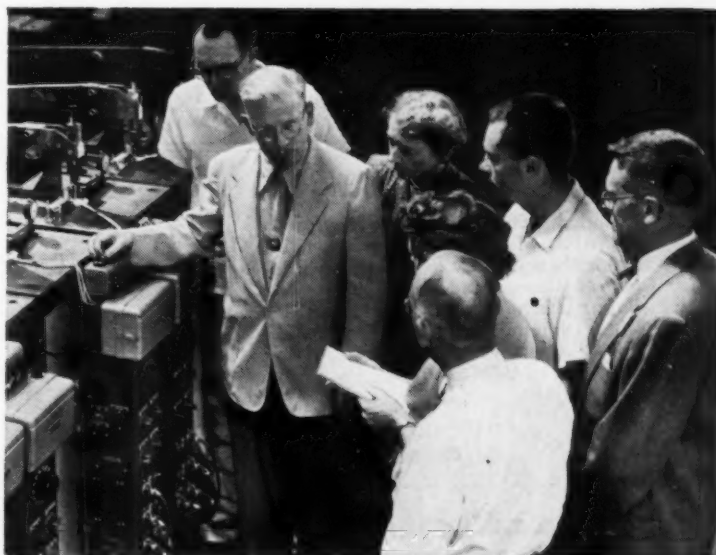


IT.

# to help solve America's critical shortage of engineers



**1. Help guide young people's careers.** More high-school students will take the courses they need to become engineers if they know of the wide opportunities in the field. Since the 1920's, General Electric has tried to create interest by distributing a variety of school training aids. (Above, a teacher counsels students, using a G-E career guidance booklet, "Why Study Math?") In the past 10 years, schools have requested 63,000,000 copies of our training aids.



**2. Bring businessmen and educators together.** An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



**4. Educate employees on the job.** The development of young people must continue after they start to work. At General Electric, we have 12 formal educational programs; the oldest — Engineering — was started nearly 60 years ago. (Above, Clarence Linder, Vice-President — Engineering Services, reviews work of engineers enrolled in our Creative Engineering Program.) More than 10,000 technically trained men and women have participated in these programs.



**5. Encourage self-development.** Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

*Progress Is Our Most Important Product*

**GENERAL**  **ELECTRIC**

# MISSIONS

*An International Baptist Magazine*

OCTOBER, 1955

Vol. 153

No. 8

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to **MISSIONS**.

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#### Member

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PRESS

#### The Cover

In recognition of October as United Nations Month, we present a view of the U.N.'s elegant headquarters building as photographed from a sightseeing boat going north on East River. See also our special editorial feature, "Ten Determined Years."

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MISSIONS

## Who's Who IN THIS ISSUE

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ANNA CANADA SWAIN (Mrs. Leslie E. Swain) is an American Baptist member of the Central Committee of the World Council of Churches.

VIOLET TAYLOR (Mrs. George Taylor) is an American Baptist missionary at Kodiak, Alaska.

LORETTA L. THOMPSON (Mrs. Francis W. Thompson) is the wife of the former president of Bacone College, Bacone, Okla.

MARGARET WENGER (Mrs. Milo E. Wenger) is the secretary of the department of special services of the American Baptist Home Mission Societies.

## Newsbriefs

### A New Department: 'World Christianity'

Immediately following "Newsbriefs" this month is a new department called "World Christianity." In abbreviated form this department contains materials such as have appeared for the past two or three years in "Ecumenical Fellowship Notes," a mimeographed publication edited by Mrs. Leslie E. Swain, of Craigville, Mass., who, with Mr. Swain, is now on a world tour.

### Names Citizen Of the Year

The New Britain Improvement Association, New Britain, Pa., recently named Rudolph Libeck, pastor of the New Britain Baptist Church, as "Citizen of the Year." Dr. Libeck received a hand-lettered scroll and a wallet containing a \$100 bill, tokens of the association's gratitude for his "unflagging civic efforts." This church recently observed its 200th anniversary.

### Only Christian Home In Naga Hills Village

Mr. and Mrs. Angnal Ahal have the only Christian home in the village of SeKinai, in the Naga Hills, Assam. Angnal, one of the Christian leaders in Manipur, is secretary of the church association in the southern part of the state. His wife Akim uses her training as a pharmacist and midwife to help

the needy, and their home is filled with people. She also uses their home as an orphanage for fourteen children. Helping her are two nurses trained at the Gauhati hospital. Akim is now arranging with the Manipur Government for grants to build a suitable orphanage. Strong Christian leaders like Mr. and Mrs. Ahal are a source of encouragement in these days when missionaries are not always available.

### Francis W. Thompson Enters Pastorate

Francis W. Thompson, formerly president of Bacone College, Muskogee, Okla., became pastor of the First Baptist Church, Arlington, Mass., on September 1. In announcing Dr. Thompson's resignation, Theron Chastain, executive secretary of the American Baptist Home Mission Societies, revealed that since July, 1948, when

### October Dates

On your calendar for October, put a ring around four important dates: October 2—World Fellowship Offering; October 9—Men and Missions Sunday; October 16—Laymen's Sunday; and October 23—MISSIONS Magazine Sunday. Materials for the observance of all four of these red-letter days are already in the hands of your church leaders. Will you, please, cooperate with these leaders in every way possible. Do all you can to make October a big month in the life of your church and of the entire Baptist world mission.



Part of group gathered June 26 at building site of the new edifice of the Church-in-the-Garden, First Baptist, Stewart Avenue and Osborne Road, Garden City, N. Y., for the ground-breaking service. Church is borrowing \$50,000 from Churches for New Frontiers. Pastor is Evan J. Shearman

### Picture Credits

Cover, John C. Slempe; pp. 18-21, Edwin A. Bell; pp. 22-25, Ralph M. Johnson; p. 27, O. L. Simpson; p. 38, Buck Joseph.



## OCTOBER QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.



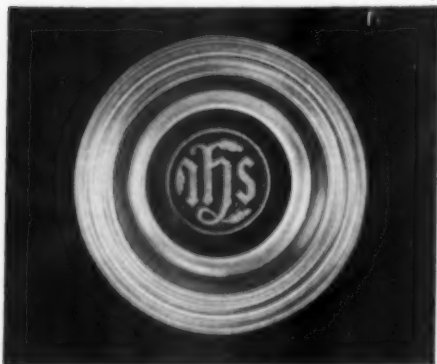
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TRAY	12 3/4" diameter holds 40 glasses	
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	Silver Plate	\$60.00
TRAY COVER	11 3/4" diameter	
	Sterling	\$125.00
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GLASSES	\$2.00 per dozen additional	

### Alms Basons

Priced at only \$10.00 to meet the demand for Gorham quality at low price, this Bason is of highly polished brass with plush mat bearing stamped IHS symbol. Diameter 12", depth 2 1/4". Other Basons available in brass, silverplate and sterling silver — brochure upon request.

Prices subject to change without notice.



Request Illustrated Ecclesiastical Brochure giving prices.

**Gorham**

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

1. Where are there some encouraging manifestations?
2. Who is the president of Kanto Gakuin University, Yokohama?
3. What have we not yet learned to practice after all the centuries since they were first uttered?
4. What is the great new fact of our time which has something to say to all Christians?
5. Who is Egbert de Vries?
6. What is beginning to break down the walls between East and West?
7. How many white children are enrolled in schools which are still segregated?
8. What has become the symbol of revolution out of bounds?
9. Who received an enthusiastic welcome whenever introduced?

Note that this contest began with the June issue, 1955, is completed with the issue of May, 1956, and is open only to subscribers.

10. What is the dividing line between East and West Berlin?
11. It looks as if what, after all, is beginning to work?
12. What will gladly share the recipe and all the necessary ingredients?
13. Where were there more baptisms in 1954 than ever before?
14. When is Laymen's Sunday?
15. What is a comprehensive, scholarly, documented, and yet easy-to-read account of the foreign-mission enterprise?
16. What church is borrowing \$50,000 from Churches for New Frontiers?
17. Who generate the motive power for moral principles?
18. What city was 90 per cent destroyed by bombs in war?

### Rules for 1955-1956

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

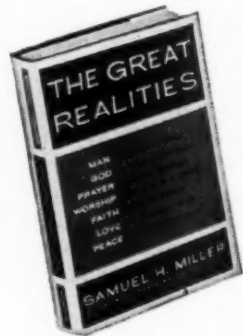
Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *MISSIONS* Quiz Column, 152 Madison Ave., New York 16, N. Y.

All answers must be mailed by May 31, 1956, to receive credit.

The new book  
by the author of  
**THE LIFE  
OF THE SOUL**



## THE Great Realities

By

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This extraordinary book leads the Christian to higher ground than the level of "personality adjustment" that typifies so many "inspirational" books. With intelligence, grace and conviction it considers the "great realities" whose understanding opens the way to triumphant living.

Among those realities are: Man, The Starting Point; God, The Hope of Our Salvation; Prayer, The Living Dialogue; Worship, Belonging to the Church; Faith, Trying to Believe; Love, The Greatest Truth, and Peace, Its Power and Joy.

As a guide to spiritual comfort and perception of the realities through which the Christian truly "comes alive" this book adds a vast store of riches to the devotional literature of Protestantism.

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**MISSIONS**

Dr. Thompson became president of Bacone, the school has steadily moved toward more advanced accreditation. Dr. Thompson brought to the campus a number of outstanding faculty members. The school's choir has achieved a nation-wide reputation through its annual tours. The academic program has blended the preservation of the best in Indian American culture with preparation for full participation in modern American society. Bacone graduates have become eminently successful in a wide variety of occupations and professions. Gifts to the school increased from \$16,000 in 1948 to over \$100,000 in 1954.

#### **A Church Grows In South Dakota**

The June 17 bulletin of the First Baptist Church, Sioux Falls, S. Dak., announced the celebration of the church's eightieth anniversary scheduled for the following Sunday. Three pictures in the bulletin tell the story of this church's growth. All three are pictures of the church edifices: the first, dedicated in November, 1882, built at a cost of \$8,000, and seating 200 persons; the second, dedicated in September, 1910, built at a cost of \$50,000, and seating 600 persons; and the third, together with educational wing and chapel, dedicated in December, 1951, built at a cost of \$400,000, and seating 1,000 persons. Pastor of the church is Everett P. Quinton.

#### **Baptist Recruits At Naval Training Center**

One-third of all the recruits at the United States Naval Training Center at San Diego, Calif., are said to be Baptists. Many of these sign up for religious instruction based on a training manual entitled *The New Life*, a book approved by both the American and the Southern Baptist Conventions. Though the cost of the book is only twenty-five cents, a way has not yet been found to provide every interested seaman with a copy of his own. It has been suggested that perhaps the home churches would be willing to perform this needed service. American Baptists may procure copies of the manual by writing to Christian Ministry to Service Personnel, American Baptist Convention, 164 Fifth Ave., New York 10, N. Y.

#### **Christian Village: Motbong, Assam**

Motbong, Assam, has plans for a Christian center to serve the Kukis of that area. When Missionary Alfred F. Merrill visited this village last spring, its leader had sent out to the churches within a ten-mile radius allotments for



Mr. Brodehurst Elsey, chairman of the Board of Directors of Franklin College, turns the first spadeful of earth during ground breaking exercises for new Women's Residence Hall.

## **BUILDING FOR THE FUTURE**

Franklin College is Building for the Future; a time when more young people will be knocking at her doors than at any other time in history.

The ground breaking ceremony, pictured above, was the beginning of the new women's residence hall that is now under construction. This building, to be named "Brodehurst Elsey Hall," will be ready for occupancy September 1956.

This new building was made possible through the generous giving of several thousand dedicated men and women who saw and understood the necessity of Building for the Future.

Franklin and other church related colleges can survive and grow only as dedicated men and women of today are willing to provide for the generations to follow.

We invite you to become better acquainted with Franklin and to join with others in helping her **BUILD FOR THE FUTURE.**

## **FRANKLIN COLLEGE OF INDIANA** **FRANKLIN, INDIANA**

lumber, thatch, and other building materials. Already under construction was a new church of hand-cut stone, a building that will cost \$4,000. Each family had contributed \$25, a large contribution in view of circumstances.

## World Christianity

### John Baillie On Unity

Principal John Baillie recently told the story of a merger of two groups in Scotland. Each held a meeting in its own church and then marched to another church for their first meeting together. As they merged into a single group, an old man was heard to murmur: "It's not right; it's not just; but it's the will of God."

### India Continues Unevangelized

Latest figures from the National Christian Council of India tell us that out of a population of 361,934,581 there are only 8,166,255 Christians. Of these, 46 per cent are Roman Catholic.

### Two New Members, World Council of Churches

With the addition of two new member churches, the World Council of Churches now numbers 167 Protestant, Anglican, and Orthodox churches. The two are the Evangelical Lutheran Church of Silesia in Czechoslovakia and the National Baptist Convention of America.

### Desegregation and World Christianity

Nothing is more closely scrutinized by the peoples of Asia and Africa than our race relations in America. Nearly 250,000 Negro and white children are attending classes together peaceably in five hundred public elementary and secondary schools which were until recently segregated. The color bar has been removed in graduate schools of the South. This is all helpful, but it is only a small part of the 9,821,000 white and 2,397,000 colored children enrolled in schools which are still segregated.

### Financial Aid For European Churches

No one can talk with Edwin A. Bell, American Baptist representative in Europe, without realizing the tragic loss of churches in Europe—losses due to war. A very modest effort to help the situation is The Ecumenical Church Loan Fund. Some have asked whether money should not be given outright for the building of new churches. However, European Christians have felt that they prefer to retain their self-respect and at the same time pay back into the fund, so that other needy congregations may be helped. A low rate of interest is charged and the fund is administered by a group of

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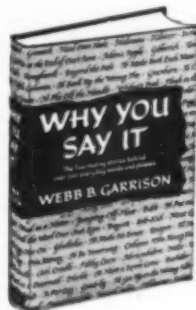
**THE EASTERN BAPTIST  
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## New Books

### WHY YOU SAY IT

Webb B. Garrison



This book tells more than 700 anecdotes about the origins of words and phrases you use every day. The history of each word is a separate short story, full of fascinating facts, lively description, and vivid incident. To achieve new interest in your sermons, addresses, letters, and conversations, read and quote *WHY YOU SAY IT!*

\$3.95

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30 stories from all over the world—Africa, Persia, Turkey, and our own country—fill these pages. Reading or listening to them, youngsters will grow in understanding and appreciation of the great moral and religious truths that make all men brothers. Equally adaptable for church and church-school worship or for the story hours in the home. Teachers, junior-worship leaders, ministers, and parents will find here helpful materials for guiding juniors in Christian worship.

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MISSIONS



experts, including bankers and lawyers who are thoroughly acquainted with European finance and business. Altogether, 219 loans have been granted, totaling approximately \$368,000. Of this amount, already 27 per cent has been paid back and has again been loaned to national committees in nine European countries. The calls on the fund are still great. Protestant and Orthodox refugees living in unfamiliar and often bleak housing on the fringes of the great towns need a church which can be to them a symbol of home in a world where they are still strangers and foreigners. The tiny Waldensian churches in Italy have asked for funds to help them with their astonishing work of direct evangelism among the people who have lost faith. Finland asks for funds to help in reconstruction and the care of migrants. All these and many other pleas for help are truly opportunities for building Christian churches in war-ravaged Europe.

#### **Human Needs In Pakistan**

Recently, Chandu Ray, of the Bible Society in Lahore, Pakistan, made a statement regarding human needs in his country. More than 300,000 persons die yearly in Pakistan because of tuberculosis, the disease we have learned how to cure. At the same time 1,500,000 suffer from the disease, and for these patients only 2,000 beds are available. There is only one doctor for every 170,000 people. In consequence, thousands die without any medical care. Of course this is due, Dr. Ray continues, because in some areas the average income per day is only eight cents, and that is not enough to give proper diet or medical care. As for education for leadership, that is out of the question unless help comes from more fortunate Christians in other parts of the world.

#### **All-Africa Lutheran Conference**

In November, for the first time, the Lutherans of Africa will meet as one body for consultation in Tanganyika. In addition to African Lutherans, there will be a number of representatives from the West in attendance.

#### **Livingstone Centenary In Northern Rhodesia**

On November 17, at Victoria Falls, a memorial service will be held in honor of David Livingstone, the great missionary-explorer. Present will be many representatives of the missionary societies and churches of Great Britain.

ANNA CANADA SWAIN

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*Photo by Hazel F. Shank*

These Kachin kiddies have a happy home in Burma's northern hills. Their devoted mother teaches in their father's Bible School whenever care of her babies permits. The father, Sara Zau Yaw, attended the Baptist World Congress in July 1955, and has come to the U.S.A. for study. This Christian home has been made possible only because American Baptists gave to foreign missions.

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# Letters...

## TO THE EDITOR

SIR: I have contacted thirty-eight women in our church and have to date sent to you nineteen subscriptions, and enclose two more. . . . MISSIONS is like a member of the family. I love it in the home. When the wrapper is slipped off I usually glance through it hurriedly, then go over it again and mark many places in it for references.

Your "Arizona Journey" was wonderful to read. I have marked many places in it to be used along with the book *Strong Hearts for God*, as I review this book in our circles this fall.

MRS. H. J. HAMMOND

Kansas City, Kans.

SIR: When I came to Arizona nearly thirty-seven years ago, one of the first things I did was to send my subscription for MISSIONS. About the next thing I did was to become a club manager for MISSIONS, and was so pleased when the first club of five subscriptions was sent in. Through the years the list has grown and varied, and today MISSIONS takes its merited place in the church among all publications as our source of missionary information and inspiration. . . . No home should be without MISSIONS.

MRS. R. O. ANTHONY

Globe, Ariz.

SIR: The interest of our church in missions has grown. Mission giving today is more than twice what it was two and a half years ago. . . . In addition to the annual school of missions, some time is taken during each morning church service which is called "Mission Minutes." We have a local unified budget, of which 26 per cent goes to mission causes. The interesting part is what our stewardship committee is doing to increase giving, which will automatically increase mission giving.

During this church year each member of the committee will write a short article on stewardship. This will be included in the church newsletter, together with a stewardship tract. It saves the pastor from emphasizing this part of Christian life too strongly. But at the same time the message is given.

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Sac City, Iowa

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## As I See It

By WILLIAM B. LIPPARD

**H**AVING ATTENDED and reported for *MISSIONS* six Baptist World Congresses (Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; and Cleveland, 1950) it was a refreshing experience at London not to be chained like a galley slave to the press table, as were numerous reporters and editors, including our own Dr. Slemp. I was present simply as an interested delegate from my own Baptist church. Dr. Slemp has already reported the London Congress in last month's issue. So I shall here record merely some personal impressions.

Like all present at London, I was impressed by the presence of nine Baptist delegates from Communist Russia, including the well-bearded, venerable, saintly President Jakov Zhidkov of the Russian Baptist Union. Ten years ago his photograph appeared on the front cover of *MISSIONS* (January, 1946). The Russians received an enthusiastic welcome whenever introduced. They were greeted with prolonged applause whenever they participated in the program. Their press conference was attended by more than fifty journalists. Questions were frank and realistic and were given frank and realistic answers.

Russian Baptists have always made front-page news whenever they attended a Baptist World Congress. In 1911, they came to Philadelphia and reported the persecution of Russian Baptists during the regime of the Czar and their supreme need of a theological seminary for training their preachers. So the Baptists of the United States, North and South, raised a fund of more than \$40,000. Building plans were canceled by the First World War. By shrewd investment the fund, meanwhile, grew to more than \$60,000. In 1927, about half of it was spent for a seminary building in Moscow. Then came the Communist crusade against religion, and the building was confiscated by the Communist Government of Russia and converted into an apartment house for workers. I saw it during my visit to Russia. Meanwhile,

once again by careful, wise investment the fund has trebled in value and now awaits the day when the original purpose of 1911 can be realized.

In 1923, at Stockholm, the Russian Baptists again held the front page when they reported the devastating famine of 1921-1922, during which millions of Russians had died of starvation. At this congress the Russian delegation formed a Russian choir. Against the background of persecution and exile in Siberia one of the songs that choir sang was called "The Hymn of the Exiled Brethren." Another song, "The Song of a People Sitting in a Hole," had as its background the terrible famine. As long as I live I shall remember those two mournful songs, with their typically Russian harmonies in minor keys.

Again in 1928, at Toronto, the Russian Baptists held the front page. Here they warned the Baptist World Alliance of the approaching Communist crusade against religion in Russia and the imminent persecution of all Christians—Protestants, Russian Orthodox, Roman Catholics, and others. Their warnings were well founded. A year later, with fierce intensity the Communists launched their crusade. Many Baptists, including the distinguished Rev. Ivanov Klishnihoff, who was among the delegates at Toronto, were banished into exile in Siberia.

No Russian Baptists came as delegates to the Baptist World Congress at Berlin in 1934, nor to Atlanta in 1939, nor to Copenhagen in 1947, nor to Cleveland in 1950. Thus in 1955, at London, the fellowship with Russian Baptists was restored. It caused immense rejoicing and deep satisfaction. The Archbishop of Canterbury must have thought this exceedingly significant, for he had President Zhidkov as his week-end house guest at Lambeth Palace, his official residence in London. This hospitality was a demonstration of unusual interdenominational fraternity and of ecumenical fellowship between the Church of England and the Baptist World Alliance.

It is of more than passing interest that in July, 1955, while President Eisenhower was fraternizing with Russians "at the summit" in his political conference in Switzerland, and while a dozen Russian farm experts were sleeping in the homes of Iowa farmers by night and by day were studying their methods of corn-growing and hog-raising, and while a dozen Americans were touring the Ukraine, and Americans and Russians were having a chess tournament, American Baptists were fraternizing with Russian Baptists in London. Surely here is evidence that a new spirit of peace and harmony is abroad in the world.

The fact that the Russians were in London, that the Russian Government gave them passports and exit visas, that the British Government permitted them entry, had momentous meaning. Naturally, I wondered how our own Government would have treated them had the Baptist World Congress been held in the United States. I recalled our State Department's shameful restrictions on the delegates from Communist countries who came here in August, 1954, to attend the Second Assembly of the World Council of Churches at Evanston, Ill. On their journey from New York to Evanston they were not permitted even an hour's stopover to see Niagara Falls! How would a certain Senator, whose name only a year ago was still a household word in the United States, have reacted to the proposed entry of nine Russian Baptists into the United States? For this great and powerful United States Government thus to have been afraid of a few church leaders from Communist countries seems incredibly silly.

So the Russians came to London and received a tremendous ovation. On political levels as at the Geneva conference, on economic levels as in the Russian visit to Iowa, and on religious levels as at the Baptist World Congress in London, the world was given a demonstration that it is possible, it is pleasant, it is mutually helpful, it is reciprocally inspiring to have fraternal relations with the Russians. At least it was proved conclusively that peaceful coexistence is preferable to the inevitable coextermination that would result from another world war. Temporarily, let us hope permanently, the voices in the United States that have been preaching ill will against Russia, have been silenced. The same Senator to whom I made reference in the preceding paragraph, must be having a hard time in keeping alive the anti-Russian sentiment with which his name has been so thoroughly associated.

October, 1955

## EDITORIALS

ONCE A YEAR, on MISSIONS Magazine Sunday, those of us who are responsible for editing, publishing, and distributing the magazine ask our constituency to help us increase its circulation. The special day set apart for that purpose this year is October 23. Club managers and pastors already have received materials for an appropriate observance of the day. Additional materials will be sent upon request. For this month only, we are offering a get-acquainted subscription of eight months for only \$1. This offer applies only to new and gift subscriptions (as announced inside the front cover of our September issue). Last year this same offer brought in 6,000 new and gift subscriptions. This year, with *your* help, it ought to bring in 10,000. So we are counting on you and your church to contribute a fair share of effort to the success of this world-mission enterprise. As our September advertisement put it: "Follow the continuing creation of one world in Christ. Keep up with the work and progress of your missionaries around the world. Read MISSIONS magazine."

### Religious Rights Under Investigation

MIXED EMOTIONS must have risen in the bosoms of many Americans when, the middle of August, they read in their newspapers that a Senate subcommittee, head by Senator Thomas C. Hennings of Missouri, had tentatively set the week of October 3 for hearings on the status of religious freedom in the United States. A questionnaire, said the announcement, had been prepared for the use of the people, to determine whether they believed the First Amendment to the Constitution ("Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof") had been correctly interpreted and was being properly observed. At first glance, all this would seem to be perfectly harmless, entirely proper, and perhaps very timely. But, on second thought, the picture changes. Why should our Bill of Rights be the subject of a Senatorial investigation? What is wrong with the First Amendment? Has it been wrongly interpreted? Should there be a new interpretation now? Or could it be that this amendment is no longer needed? All these questions, mind you, can come up in an investigation. The point of deepest concern would seem to be whether the investigation will strengthen the historic American principle of the separation of church and state or weaken it; whether there will be more freedom of religion, or less, after the investigation is completed. We shudder to think what would happen if a McCarthy were to direct such an investigation. So we share with *The Christian Century* "some apprehension as to the treatment that

may be given the First Amendment's provision for church and state separation." And we agree that "this is the sort of issue much better handled by legal interpretation in the courts than by town meeting oratory." We who believe in the separation of church and state must be constantly on guard. Eternal vigilance continues to be the price of liberty. Who knows—the Ten Commandments and the Sermon on the Mount may be next on the investigators' list!

### 'A New Friendliness In the World'

ARRIVING in Washington after the summit meeting at Geneva in July, President Dwight D. Eisenhower said to the group assembled at the air terminal to meet him: "Just what will be the results of this conference no one knows . . . we do know that new contacts have been established and there is evidence of a new friendliness in the world." A day or two later, Secretary of State John Foster Dulles, in summarizing some of the "good results" of the conference, said that it had "registered a certain transformation in the relations between the Soviet Union and the Western Powers." These relations, he said, had become "less brittle," and the war danger had "further receded." It was all like warm sunshine after a violent storm—these wonderful, wonderful words. And it was a far cry from "massive retaliation," from the doctrine of peace through military strength. Since then, if we can believe our eyes when we read the newspapers, we have learned that, after all, the Russians are not giants (at least nine feet tall) and that they do not have horns and hoofs. They enjoy picnics and parties, just as we Americans do. They like to see what our Midwestern farmers are doing and to show Americans what the farmers of Russia are doing. News that before the year is out the Soviet Union would permit two thousand ordinary citizens to go abroad for their vacations, some to non-Communist countries, made the front page of *The New York Times*. Yes, it does look as if there is "a new friendliness in the world." It looks as if coexistence is, after all, beginning to work, and that at last the heads of government are accepting it in preference to coextermination. Only a few months ago, to talk about negotiation and peaceful settlement of international difficulties was to run the risk of being branded as a Communist or a fellow traveler. But not now. Now the word "peace" is being restored to the vocabulary of Western democracy. "No force" is the policy that Secretary Dulles emphasized recently in trying to prevent a new flare-up of trouble in the Far East. And his statement that the United States proposes to apply this doctrine on a world scale, was heartening news.

# Ten Determined Years

*Preamble to the Charter  
of the United Nations*

## WE THE PEOPLES OF THE UNITED NATIONS

### *determined*

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom,

### *and for these ends*

to practice tolerance and live together in peace with one another as good neighbors, and

to unite our strength to maintain international peace and security, and

to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and

to employ international machinery for the promotion of the economic and social advancement of all peoples,

### *have resolved to combine our efforts to accomplish these aims.*

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations, and do hereby establish an international organization to be known as the United Nations.

**TEN YEARS AGO**—April 25 to June 25, 1945—representatives of fifty nations assembled in San Francisco hammered out and approved unanimously the Charter of the United Nations. In June, 1955, representatives of sixty nations, the present membership of this global family, returned to San Francisco to commemorate what had happened there a decade previously and to renew the faith and determination that had made the United Nations possible.

Let it be said right here that, despite the weaknesses and the shortcomings of the United Nations, the very fact that this commemorative meeting was held is positive proof of this world organization's over-all success. The world had not been blown to smithereens during the intervening decade, as well it might have been. Indeed, there had been no major war in that period—a fact in itself that seems almost miraculous in view of the deep-seated tensions of our day.

As we look back over the past ten years, one important word in the Preamble to the Charter of the United Nations stands out above all the rest. It is the word "determined." Representatives of the family of nations assembled in San Francisco in 1945 were *determined*:

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and

to promote social progress and better standards of life in larger freedom.

So began the past ten determined years, ten years of faith and hope and earnest expectation, ten years of united effort to achieve ends for the common good of all men. The objectives listed in the Preamble have not been fully attained, of course, but not because of any unworthiness in them. Failure to measure up to their high standards must be charged, rather, to the frailties and the frustrations of man himself. There is small comfort in remembering that a man's reach should exceed his grasp; in matters of such vast importance as these it generally does.

In San Francisco, 1945, the people of the United Nations were determined "to save succeeding generations from the scourge of war." Twice in their own lifetime they had seen the untold sorrow war had brought to mankind. Six years of war's most destructive holocaust to date had just come to an end, and the advent of the atomic bomb made any future war unthinkable. So there must not be another, said the delegates; there must not be another.

With this objective before it, the United Nations has worked constantly in behalf of peace. When difficulties arose over the presence of Soviet troops in Iran and of British troops in Syria and Lebanon, over disputes

**MISSIONS**



between Greece and its northern neighbors, over differences between the Netherlands and its Indonesian possessions, over the formation of the state of Israel despite the opposition of neighboring Jordan, over the partition of the Indian subcontinent into India and Pakistan—in each of these instances the United Nations acted as peacemaker, preventing war, or stopping it, or keeping small conflicts from becoming large ones. In Korea, of course, efforts to stop aggression were successful only after a bitter struggle, with great loss of life and destruction of property. Even then the war did not spread beyond the Korean peninsula.

In San Francisco, 1945, the peoples of the United Nations were determined to “reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.” And because they were so determined the General Assembly of the United Nations, on December 10, 1948, adopted and proclaimed the Universal Declaration of Human Rights, which asserts for everyone, without regard to race, sex, language, or religion, the right to life; to liberty and security of the person; to an education; to equality before the law; to freedom of movement, of association, and of information; to nationality; to work under favorable conditions, with equal pay for equal work; to marry and to found a family.

In San Francisco, 1945, the peoples of the United Nations were determined “to promote social progress and better standards of life in larger freedom.” To that end its Economic Commissions, its Technical Assistance Administration, its Food and Agriculture Organization, its Educational, Scientific, and Cultural Organization, its World Health Organization, and other agencies, have worked with unabated devotion and with phenomenal success. Gathering information, surveying needs, experimenting with methods and techniques, working long hours at difficult tasks—with all this, thousands of experts have been kept busy. They have been concerned with improving the nutrition of people in all lands, with safeguarding their health and general welfare, with making it possible for them to engage in productive, satisfying work. These experts have applied their skills to the eradication of disease and pestilence, to reclaiming waste lands for useful purposes, to rolling back the horizon of man’s mind, to creating in man the desire for a better life for himself and for his neighbor. In Afghanistan and India, in Iceland and New Zealand, in El Salvador and the Belgian Congo, and in many other lands, the United Nations has touched human lives and relationships, always in the interest of “better standards of life in larger freedom.”

Delegates at San Francisco in 1945 did something else. Because they were determined to do the things which we have noted above, and in order to attain these ends, they were determined also:

to practice tolerance and live together in peace with one another as good neighbors, and  
to unite our strength to maintain international peace and security, and  
to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and  
to employ international machinery for the promotion of the economic and social advancement of all peoples.

And the delegates resolved, further to combine their efforts to accomplish these aims through an organization to be known as the United Nations.

Here again, the very fact that these things were said, and not only said but incorporated in the charter of a world organization, is itself an achievement of large proportions. It was a beginning in the right direction, as the past ten years have demonstrated again and again. If all the dreams of a decade ago have not come true as yet, then let us remember that ten years is a very short time in human history. We have not yet learned to practice the Ten Commandments or the Sermon on the Mount, after all the centuries since they were first uttered. We Americans do not even live up to the high ideals of our own Declaration of Independence and the Constitution of the United States. So why should any of us expect miracles from the United Nations or any other world organization in a brief ten years?

Look closely at the words with which the Preamble to the Charter of the United Nations opens: “We the peoples of the United Nations.” “For the first time in history,” comments the *United Nations Review* (June, 1955), “such a treaty was declared to be executed in the name of the people through their governments and not in the name of kings or princes or ‘High Contracting Parties,’ thus giving recognition to the declared philosophy of the assembled representatives that government should be the servant and not the master of the people.” Given sufficient time and support, that idea will at last prevail—unless the cynics of the world are exactly right and all its idealists, its prophets, are dead wrong.

Ten years ago, in San Francisco, Harry S. Truman, then President of the United States, declared: “The Charter is a declaration of great faith by the nations of the earth—faith that war is not inevitable, faith that peace can be maintained. If we had had this Charter a few years ago—and above all, the will to use it—millions now dead would be alive. If we should falter in the future in our will to use it, millions now living will surely die.” Note Mr. Truman’s language: “the will to use” the Charter, and “if we should falter.” The choice is up to us, the member nations, and we can blame only ourselves if we choose the wrong course. It is all as simple as that.

This past June, in San Francisco, President Dwight D. Eisenhower reaffirmed this nation’s “unswerving loyalty” to the United Nations and our “tireless support” of its aims and purposes. Though freely admitting that there had been failures in dealing with the international difficulties, he nevertheless reminded his hearers that there had been victories also, which “only the wilfully blind can fail to see.” Peace, he said, continues to be the objective of the United Nations for the next ten years—not “a mere stilling of guns,” but “a glorious way of life”—and to that end he called upon the member nations to rededicate themselves to the ideals of the United Nations Charter.

The first ten determined years now belong to history, and we look in confidence to the next ten. And what will the next ten be? The answer rests with the member nations of the world organization that remains today, as it was ten years ago, the world’s best hope for a just and lasting peace.

## Central Committee at Davos

By ANNA CANADA SWAIN

**D**AVOS, Switzerland, famous winter resort, was host to the ninety-member Central Committee of the World Council of Churches, August 2-9.

A carefully worded answer to the letter from the Moscow Patriarchate concerning relations with the World Council of Churches; another strong protest to Czechoslovakia for holding Baptists in prison; a superb statement by General Secretary W. A. Visser 't Hooft on the unity which the World Council seeks; a preliminary statement on proselytism and religious liberty, which will be one of the main topics for discussion at next year's meeting; and a realistic facing of the fact that Christians have a common responsibility toward areas where rapid social change is taking place—these were just a few of the subjects under discussion.

For two weeks prior to the meeting, conferences and divisional meetings were held, to which came experts from thirty-one nations. Two of these made impressive contributions. Egbert de Vries, of Holland, economic adviser of the World Bank, was most helpful as an economist in showing the pitfalls in the changing world situation so far as underdeveloped countries are concerned. And Maurice Webb, of Durban, South Africa, gave a not too hopeful picture of what is happening in his land.

As always, morning and evening worship and the Sunday church service bound the group together. At the Sunday service there were two excellent sermons, one by Eivind Dibelius, in German, and one by Henry Knox Sherrill, in English. St. Johann's Church was packed to the limit.

Bishop Dibelius took for his text Acts 17:26-27. He emphasized the fact that, while we are living in an age of atomic stockpiles, welfare states, and standardization, as Christians we cannot escape the necessity of "feeling after and finding God." We have come together as churches that we may learn from each other "how to make our faith more rich, our love more burning, our obedience to God's laws more perfect," so that we may better present to men this source of inspiration.

Bishop Sherrill's sermon, based on 1 Corinthians 12:27—"Now ye are the body of Christ"—emphasized the fact that we are living in a tragic world, in which there is no time for complacency or "ease in Zion." "But," Bishop Sherrill said, "this is no time for despair. We are the Body of the risen Christ." He concluded with the last words from Unamuno's *The Tragic Sense of Life*: "God deny you peace, but give you glory."

The last worship service was conducted by Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland. Speaking of the sending out of the seventy, he translated it into the colloquial and urged that the Central Committee realize the urgency of its task: "Go your ways! Get going! Be on your toes! The world is large and there is much ground to cover!"

In his report, General Secretary Visser 't Hooft said: "It is characteristic of our time that so many of the grave human problems which we face are created by forces which operate on a worldwide level, and that these needs can only be met on that level. Whether we take



the refugee problem or the problem of technical and industrial civilization on rural societies, or the repercussions of nuclear science on the issue of peace—all these and many more challenge the churches to think in world terms, to render a common witness, and to act on the basis of worldwide strategy."

The new division of "Ecumenical Action" includes four committees: the committees in the laity, cooperation of men and women in church and in society, youth, and the Ecumenical Institute. As these made their reports, the cooperation of men and women in church and society brought forth one of the liveliest discussions of the week. The basic material in the report seemed to be acceptable, but there were objections related to the ordination of women and certain theological statements.

Another matter which brought forth considerable debate was a call to Christian youth to give their lives as Christians, not only as missionaries, but also in government, as technical assistants and in business ventures in the underdeveloped countries. The plan was remitted to a committee for further study after it was shown that such jobs call for experts, that there are not many positions of this sort open to young people, and that it was unwise to have it appear that Protestants were trying to fill all the government positions in backward countries.

It is quite apparent as the World Council of Churches goes on that the people from the younger churches are becoming more vocal. Two things stand out. First, the younger churches resent the fact that through no fault of their own their people are in such desperate need. Second, they wish to be treated with dignity.

Dr. de Vries and Bishop Dibelius pointed out in this connection that what the churches have done up to this time is just a drop in the bucket. New ways must be discovered to interest governments and others, and at the same time not to handicap work already being carried on under missionary organizations.

Today two-thirds of the world's population are living in poverty, disease, and misery. The problems of sufficient food, of freedom, and human dignity for the millions of people who do not have them are a challenge to responsible Christians.

Throughout the week it was evident that the members of the new Central Committee were becoming acquainted and that the sense of fellowship which became so strong between Amsterdam and Evanston will continue to grow.



# Our Program of Assistance in Europe

*How American Baptists are helping Baptist churches of Europe to lay hold of the unprecedented opportunities now before them*

By EDWIN A. BELL

WHAT is Europe? Europe is an area where one-fourth of the population of the world lives. It is the fountain of the best elements in the world's life. Measured by any standard we know, its contribution to the cultural, scientific, political, and religious life of the world is beyond comparison with that of any other area in the world.

Europe is likewise the birthplace of some of the most dangerous countercurrents of modern life. For example, colonialism—uniquely a European phenomenon, with the rule of European states over most of the world of color, and with its accompaniment of the white man's sense of his superiority over the people of color—has contributed more to the tensions of the present hour and done more to prepare a fertile source for communism in the Orient than any other one factor.

By an inversionary process, Feuerbach, Engels, and Karl Marx derived the doctrines of materialistic communism from the philosophy of the German Hegel. Karl Marx wrote his famous *Communist Manifesto* in London, where he is buried. The Russian chiefs of party and state, Khrushchev and Bulganin, and others from Russia who are slated to visit London this autumn, are already scheduled to visit the grave of Karl Marx to pay their homage to the man who gave them the economic and political philosophy which they have turned into a weapon of power politics, and with which they threaten almost everything of value in our Christian civilization. We do not need to be reminded of the manner in which this philosophy has spread over almost half of the world's surface and gripped in its tentacles more than one-third of its people. This, too, is a phenomenon of Europe.

In appraising the contemporary theological situation, Paul Tillich writes of the earthquake which brought about the present European catastrophe. He speaks of three contributory eruptive volcanoes which had already appeared in the nineteenth century. Karl Marx had threatened the social ground of the bourgeois neo-Protestant synthesis; Nietzsche's philosophy had shaken its moral ground, and Kierkegaard its religious ground. We are familiar with the economic, social, and political situation which followed in the wake of the First World War. As Professor Tillich says: "By the end of the twenties a new intellectual and spiritual climate prevailed in Europe. The volcano whose symbolic name is Marx had flooded Russia; the volcano whose symbolic name is Nietzsche was flooding Italy and Germany; and the volcano whose symbolic name is Kierkegaard was pouring into the Protestant churches of the Continent." The

first two of these "volcanoes," at least, were symbolic of the malaise in Europe which culminated in the wars of 1914-1918 and 1939-1945 and the terrible aftermath with which we have been so intimately concerned.

Europe likewise is the area where Christianity came into its own. With its decline and almost complete disappearance from Asia Minor and North Africa, Christianity came into its finest flower in Europe. This brings us to the point of the disturbing change which has taken place in Europe as the result of the factors which eventuated in the two wars of our time.

Karl Jaspers, in his book *The Spirit of Europe*, calls attention to the fact that the position of Europe in the world has altered both inwardly and outwardly. The industrial center of gravity has shifted to the great continents of America and Asia. As in the ancient world Palestine lay between Mesopotamia and Egypt, so Europe will perhaps soon lie between the two great colossi of the West and the East. This destiny of the middle position, he says, leads to destruction or compels "real life" to emerge from a source quite different from that of power. And the question for Europe is whether in its middle position it is destined for further disintegration and ultimate decay, or whether "new and real life will emerge" as it did in Palestine of old.

NOTHING could be more important for Europe than vigorous, healthy churches, radiant centers of spiritual religion, exercising a genuine influence over the lives of the masses of the people, evoking their full loyalty and support. Europe has Christian traditions of long standing. Perhaps the difficulty lies in the fact that Christianity has been so much more of a tradition than anything else—for so long.

One of the ablest of contemporary church historians sees the philosophy of nihilism, in part at least, as a protest against the emptiness of actual Christianity itself, a protest against the sin which Nietzsche called the "euthanasia of Christianity," the sin of Christianity become but "a moral cloak for superficial bourgeois respectability." The only way, says this historian, in which nihilism can be overcome, is that "the church itself becomes conscious of its guilt and of its share of responsibility for this historical deterioration, for this devaluation of its charisma, for this failure to discharge its obligations, and for this discrediting of its nature." (Ernst Benze in *Westlicher und Oestlicher Nihilismus*.)

When I was a visitor in Rangoon, Burma, last November, this question was put to me by one of our Baptist theological students: "What is the religion of





Congregation, Wilhelmshaven, leaving old barracks used for church since 1944. Was last service in old quarters



Congregation entering new church building in Wilhelmshaven. City was 90 per cent destroyed by bombs in war



Service of dedication of new church building in Wilhelmshaven, evidence of vitality of Baptists in Germany

Europe? What is it that our churches are trying to win the people from?" It was then my task to try to make clear that despite the long Christian traditions in Europe there is a dangerous amount of secularism, materialism, and practical atheism, the outgrowth of a moribund church life. Therefore our responsibility is to recover something of the radiance, vitality, power, and purity of life of New Testament Christianity

It is against this background that the significance of the work of the religious groups in Europe appears. The church, as the Body of Christ, must find itself, if "new life is to emerge from a source different from that of power." The church in Europe today is in the process of trying to find itself.

It is the genius of the church that in the most critical periods of its life and of the society to which it belongs, it develops the faculty of self-criticism. This is true of the church in Europe today. The encouraging element now lies just in the number and character of the questions which the leaders of the churches are asking themselves and one another regarding the church.

**S**OME of these questions are of deep significance. For example: What is the church? How far is its institutionalism, its formation into a vast ecclesiastical machine, compatible with the New Testament conception of it as the Body of Christ?

What should be the composition of the church as to its membership? How does one come into church membership? By birth or through a vital personal experience of Christ, producing repentance and confession of faith in him?

What is the significance of baptism in the light of the previous question? In Europe, perhaps no subject, either in ecclesiology or in theology, is receiving quite so much attention just now as that of baptism.

How can we make the church the church of the people and thus win back to it and to a vital religion the masses of people, particularly the working man, who in such numbers long since abandoned the church and no longer find in it any message of appeal or helpfulness?

Is the destiny of Christianity inextricably bound up with the destiny of the churches?

In this situation it will be seen at once that the Baptists of Europe have an important role to play. They are the most vigorous of the so-called "free churches." By this we mean churches which in no way are dependent upon the support of the state for their existence; which do not regard themselves, as do the so-called "state churches," as more or less coextensive with the entire community, including practically the entire population of the country in the membership of the church, and therefore employ some manner of connection with the civil government as the means of realizing this claim.

It is difficult for Baptists to harmonize this idea with what they understand to be the New Testament conception of the church—composed of those who, in repentance for their sins, have committed themselves to Christ and on the basis of a responsible decision have received baptism as the sign of their confession of Christ as Savior and Lord. They therefore find themselves entirely congenial with the contemporary insistence of

leading European churchmen on seeking illumination from the Scriptures for the new conception of the church and answers to the questions which it must now face.

Here is a pertinent word from one of our leading European churchmen: "The church-centered approach by itself can easily lead to a sterile clericalism in which the truth of the God given *Una Sancta* becomes an excuse for institutional egocentricity and self-adoration. The church needs to be reminded again that it exists to serve, that its way is the way of the cross, the way of self-giving, not of self-assertion. It needs to heed the critique which comes from those whose concern is with the world outside the churches and who seek to break down the isolation from the world which the church has too easily accepted or even created for itself. We need to hear the voice of the frontiersmen whose dominating preoccupation is not with the churches as institutions, but with the transmission of the gospel to the masses which have no shepherd." (From an address by W. A. Visser 't Hooft.

Our Baptist people must seek to maintain a spirit of humble recognition that not all of the truth, even with respect to the true nature of the church, belongs to them; and that the salvation of Europe is not solely given into their hands. But when they are true to their tradition and their claims to be churches after the New Testament pattern, they are closest to the position implied in the foregoing quotation.

I repeat. Nothing could be more important for the future of Europe than vigorous, healthy churches, radiant centers of vital spiritual religion, exercising a genuine influence over the lives of the masses of the people, evoking their full loyalty and support.

**T**HE WORK DONE by our Baptist churches is in this spirit and for this purpose. The relation of American Baptists is one of fraternal assistance to European Baptists, to make possible the fulfillment of the important role they have to play in these fateful days in shaping the future of Europe. Baptist churches in Europe are not the spiritual children of the American churches. Their presence in Europe and their work are not results of American missionary efforts. They are autonomous; they provide their own leadership entirely, and bear full responsibility for their program and work. We simply help them to do the important things which they could not do without our help.

Three things may be said about Baptist work in Europe today.

(1) *Baptist work in Europe is vigorous and growing.*

Fifty thousand people have been baptized in Baptist churches in Germany in the last ten years. The work among young people in Germany is outstanding. Fifty full-time workers, on meager salaries, are engaged in this department of activity. There is a strong movement among the Baptist students of Germany and a well-organized work under able leadership. This new venture for German Baptists is one of the most promising features of the work. The Christian gospel is proving to be the needed therapeutic to cleanse the minds of the younger people in Germany of the vigorous indoctrination with the principles of national socialism which they were forced to undergo in the Hitler period. Our leaders of the German Baptist youth have been unusu-

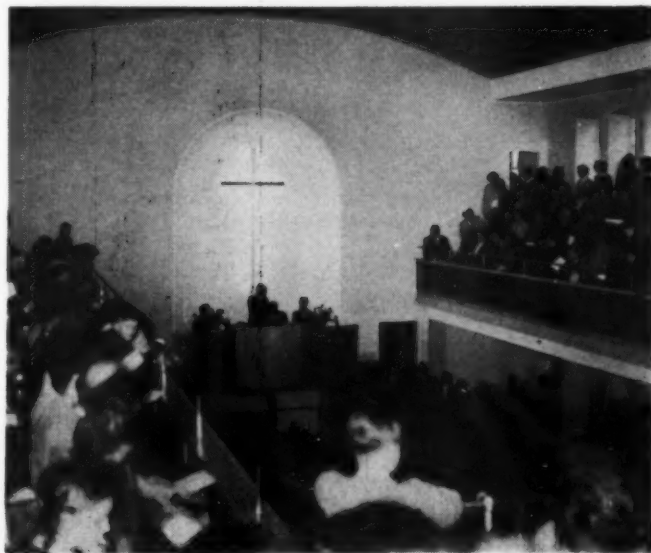
October, 1955



A recent graduating class, Bethel Baptist Theological Seminary, Stockholm, Sweden. Strong leadership here



New Baptist church edifice in Bremen, Germany, replacing the one destroyed during the bombing of the city



Service of dedication of new church building in Bremen, last May. German Baptists continue to forge ahead

ally clear-headed and effective in their ministry to young people in the post-war period.

**A**LMOST ALL of the large Baptist congregations in Germany which lost their buildings during the war have new structures which enable them to carry on their work with vigor and growth. About 40 per cent of the new Baptist groups in West German cities formed by refugees and expellees from the East have new buildings. Many of them have already outgrown the new structures and must enlarge their facilities, rebuild, or divide and organize other churches. The seminary in Hamburg has a larger student body than ever before. There are several young pastors of outstanding ability—many of whom had profound conversion experiences as prisoners of war and received their training for the ministry in the postwar period. Many of these young men are doing substantial pieces of Christian work and are leading their congregations in remarkable development.

A decided improvement may be seen in the relationships of Baptists with the Evangelical Church in Germany. While there is considerable room for improvement in this respect, there is less and less tendency on the part of leaders of the Evangelical Church to regard Baptist groups as nuisance sects. "The present concern of the German Baptists is to find the 'Geistliche Mitte,' or the balance point between Pentecostalism and the orthodox Lutheran Church in Germany, as well as to foster a sound spiritual movement in the Baptist churches." (From a report by Jakob Meister, president of the German Baptist Bund.)

In 1954, there were more baptisms in France than ever in the history of the French Baptists. A considerable amount of evangelistic effort is in progress in areas where there is no vigorous Protestant work. New groups are appearing as the result of these efforts. A church was recently organized in the town of Cambrai in northern France. A similar action will soon occur in the city

of St. Quentin. All signs point to a ripening harvest in France. French Baptists are planning now a vigorous program of advance under the leadership of Henri Vincent, who is being released from his pastoral responsibilities in Paris in order to give full time to the promotion of the work in France. There is a challenging opportunity for ministry to students in Paris.

Thirty-three churches were remodeled in Norway and thirty-one apartments for pastors acquired in 1954. The fishermen's home and chapel in the fishing village of Honnigsvog, just under the North Cape, is under reconstruction. The gospel ship or mission boat sailed two thousand nautical miles in 1954 and carried the message of the gospel to many thousands of people. During the last fishing season, in one harbor alone, ten thousand fishermen heard the message through the public-address system with which the boat is equipped. Norwegian Baptists have thirty-three missionaries in the Belgian Congo. They have just completed a financial campaign in behalf of the new secondary school and theological seminary, with very remarkable results.

Similar reports come from Finland, Holland, Belgium, and other areas in Europe with which we are identified.

(2) *Baptist work in Europe faces great opportunity and promise in this hour and in the future.*

This is obviously true in Germany, as indicated in the foregoing reports. It is increasingly true in France and Belgium. Religious conditions in France have long given great concern to her spiritual leaders. There are some gratifying evidences that the tide may now be running in the opposite direction. Some rather vigorous spiritual movements are being led by members of the lower clergy of the Roman Catholic Church in France. There are also evidences of awakening among people who do not find a satisfying spiritual home in a Roman Catholic milieu, but who find a Protestant atmosphere more congenial to their outlook.



Dividing line between East and West Berlin is Brandenburg Gate. Beyond—Unter den Linden and Soviet sector



Largest reception center in West Berlin for refugees from East Germany—four hundred to five hundred a day



The remarkable success of the recent Billy Graham meetings in Paris gives encouragement to leaders of the Protestant churches who are anxious to see a revival of interest in genuine spiritual religion in that country. Whatever may be one's opinion of the method and message characteristic of the Billy Graham entourage, one is forced to say that he is being used in a very remarkable way to quicken the interest of people and to bring them a sense of conviction with regard to their spiritual condition and need of Christ in their lives.

**O**UR PEOPLE in France were in the forefront of the recent Billy Graham campaign in Paris. Interest in this effort was not confined to Paris alone. Chartered buses carried people to Paris from cities in various parts of France and Belgium. In Strasbourg and other places church people made arrangements for the broadcasting of the message from Paris to people in public squares, churches, and other places. There is no way of estimating the number of people who shared in this campaign in prayer and through hearing the Word in this fashion, but certainly it runs into the hundreds of thousands. Our French Baptist leadership does not feel that this is the complete answer to their situation, but they do feel that the response to this effort is an indication of the opportunity and possibility for worth-while achievement.

There are also some encouraging manifestations in the little country of Belgium, which with Holland has the greatest population density of any spot on earth. Belgium is predominantly Roman Catholic, but, like other Catholic countries in Southwestern Europe, the larger portion of its people are relatively uninfluenced by the church. French-speaking Baptists in Belgium and the Baptists in Holland together are planning a program to take advantage of the appeals from several of the Flemish-speaking cities in northern Belgium for the beginning of work.

(3) *Baptist work in Europe requires our continued assistance.*

At this moment the political climate of Europe, as in the world generally, is far better than it has been at any time since the beginning of the so-called "cold war." Whether this presages the drop of the Iron and Bamboo Curtains, it is too early to say. The events of the immediate past, however, confirm the conviction that these curtains must one day fall and the way open again for the resumption of fellowship with the faithful Christian people in Eastern Europe.

If the Iron Curtain should drop in the near future, the Baptist work in Finland, with its theological school and emerging vigorous young leadership, could have great significance for the Baltic area—particularly the states of Estonia and Latvia; also, perhaps, for Leningrad.

When one considers the effect of these years of intensive indoctrination by all of the means of propaganda and the complete change in school curricula and educational philosophy in these Eastern European lands, one can begin to imagine the importance of the churches with the people—especially young people—once these areas are reopened.

The seminary in Hamburg, the student movement, youth work and the high caliber of leadership in Germany and other areas which form the Western side of the Iron Curtain, would assume immense importance. Our German brethren think constantly of the enormous task which would confront them with East Germany open.

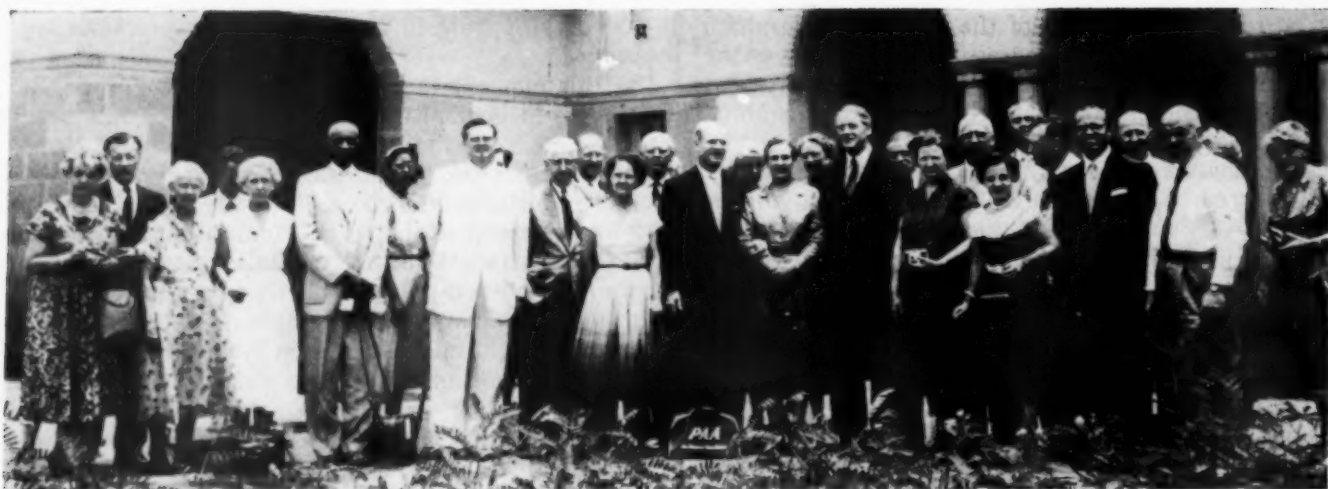
So long as the present barriers exist there is need for making strong the churches against the constant attempts at infiltration and spread of the philosophy of regimes which dominate Eastern Europe and Russia. Despite the curtain, there is a constant interplay of influence and "a reaching over to the other side," East and West. We cannot have direct contact, but we can and do help groups who can and do.



Dr. and Mrs. Rudolf Thaut and children. Pastor Thaut is chairman committee on Germany Baptist student work  
October, 1955



Executive committee of the French Baptist Federation, meeting in Paris, outlines plans for advance next year



Members of round-the-world tour in front of U.S. Embassy, New Delhi, India. Standing next to Dr. and Mrs. Ralph M. Johnson is Ambassador John Cooper, a Baptist layman from Kentucky. Group were guests of the Coopers at tea

## Missions Through 31 Pairs of Eyes

*After a tour of American Baptist missions around the world, thirty-one reporters tell what this experience means to them*

By RALPH M. JOHNSON

THIRTY-ONE REPORTERS are writing this story, which has to do with a round-the-world mission tour which Mrs. Johnson and I conducted just before the Jubilee Congress of the Baptist World Alliance, in London, England, July 16-22. The tour group was composed of pastors, state executives, laymen, housewives, and teachers—a good cross section of the American Baptist Convention. Though interested in missions prior to the trip, they were even more interested at the close.

One of the reporters writes: "This has been the most challenging, eye-opening, soul-stirring experience of my life. Wherever we went our Christian churches, schools, and hospitals were like cities set on a hill. However small they were, they were like islands of sanity in oceans of insanity." So declares Carl F. Winters, pastor of the First Baptist Church, Oak Park, Ill.

Paul Smith, state secretary of Iowa, writes: "As a result of our mission trip around the world, I am more convinced than ever that our mission is of the Lord. I am convinced also that we at home have never caught the real vision or challenge of our opportunity and have not begun to assume our proportionate part of responsibility."

Another state secretary, Russell S. Orr, of Illinois, after speaking of missionaries with whom he stayed on the trip, says: "Missions finds expression in persons like these. They make me feel proud and grateful for what is being done. My general reaction is most favorable."

Max W. Morgan, pastor of the First Baptist Church, Topeka, Kans., and a member of the board of managers of the American Baptist Foreign Mission Society,

comments: "The quality of service being rendered and the visible results not only would compare favorably with those of any other denomination, but would even exceed them in most instances. I think especially of our evangelistic work in the Philippines, our educational work in Burma and Japan, and our hospital work in Assam, to mention only a few specific instances."

Mr. and Mrs. Lewis Milam, after viewing our mission work, commented on the fact that "so much could be done with so little." Mr. Milam, a West Virginia business man, served the American Baptist Convention as a member of the finance committee. Mrs. Milam was a member of the board of managers of the Woman's American Baptist Foreign Mission Society.

Another lay person, Mrs. Mary Hackney, of Buffalo, reports: "As a result of this tour I feel that our American Baptist mission work is more effective and far-reaching than the average person realizes."

Mrs. G. Allen Brown, of Oregon, is specific in her comment, telling of a school she visited in Gauhati. "There are 120 children attending now. Only thirty are Christians or from Christian background. They are all learning about Jesus, and the impact is bound to be felt in their family life. Dorothy Mundhenk goes each day to teach the class of beginners—songs, Bible verses, and to tell the story of Jesus."

Rev. and Mrs. Max Powers, of Northern California, were especially impressed with the rural evangelism in Kuji, Japan. "Here twenty consecrated Japanese Christians, who meet daily at 6:00 A.M. in a rare fellowship of prayer and Bible study, go out consistently to the rural areas in and around Kuji, holding Sunday schools

and meetings in homes, stores, centers—wherever there is an open door. Thus they share the message of Christ with over a thousand people every week. This aggressive, disciplined, dedicated Christian evangelism, stemming entirely from indigenous, intelligent Christian leadership, is almost an ideal in evangelism."

**W**ITHOUT EXCEPTION, the thirty-one members of the round-the-world tour were impressed with the Christian personalities of our missionaries. Ruth Richardson, of New York, comments: "Our missionaries are ones we can well be proud of, as we see their lives reflected in the love and respect of the national Christians. Their familiarity with the language and the customs of the people and their eagerness to do everything to help us to know the situation on the fields, impressed me greatly." Miss Richardson was on her second trip to the mission fields. Forty-two years ago, at the time of the Judson Centennial, she had visited many of the stations. She was impressed with the growth and development since her first trip.

J. H. Saunders, pastor of the First Baptist Church, Kenova, W.Va., observes: "The ability and consecration of the missionaries was evident. I am pleased with the personnel I met. They are on a level with our trained leadership at home. Their standard of living is far below that of many of our pastors, and yet I heard no complaints."

Mrs. Lee Shane, wife of the pastor of Calvary Baptist Church, Charleston, W.Va., says: "Such missionaries as Loren Noren and Ray Jennings, the sincere love for people of Ruth Harris, the clear-sightedness of Carl and Louise Capen, and the quiet acceptance of hardship by Addison Truxton stand out in my memory—all never to be forgotten."

Were it possible to quote from all the reporters, eventually the names of all the missionaries and national Christian leaders we met would be included. However, we must be content to let few names serve as symbols of the entire foreign-mission task force.

Elmo B. Chase, a leading layman of Eugene, Oreg., writes: "After seeing our missionaries' devotion to Christ's command, 'Go ye . . . and teach all nations,' I feel that no finer or more consecrated people have ever gone forth than these men and women. Their love for the people with whom they are working reflects in a fine way Christ's own love for the lost and needy of the world. I cannot express too highly my respect and admiration for these wonderful people."

Drawing on the vocabulary that the Government uses in her home town of Washington, D. C., Mrs. Bernice Fraser, lay member of Calvary Baptist Church, says of our missionaries: "Top-drawer stuff. Spiritually, intellectually, and in every way they are leaders."

One thing of special interest to members of the party was the fact that indigenous leadership is taking more and more responsibility. Work that used to be done by missionaries is now being done by national leaders. They are not only a vital asset in our work; they themselves are significant evidence of our mission victory.

Hubert A. Davidson, of Los Angeles, Calif., former president of the American Baptist Foreign Mission Society, says that the training of national leadership should have high priority on all fields. He points out that



Dr. and Mrs. Ralph M. Johnson at the Taj Mahal, Agra, India. Dr. Johnson is General Director of the C.M.C.



Leaders of Burma Baptist churches following program and reception held in the historic Cushing Hall in Rangoon



Missionary Addison S. Truxton conferring with group on mission strategy in Thailand. A typical conference





Missionary Loren Noren chats with pastor and women's leader of new chapel established recently in Hong Kong



Group witnesses baptismal service in the Pacific Ocean, off Bacolod, Negros, in the Philippines. Unforgettable

churches at home had been "missing the boat" as far as foreign students were concerned. We do not realize the position of leadership the foreign students who study in the United States have when they return to their homes. All are mission opportunities on our doorstep.

Julius Fischbach, pastor of the First Baptist Church, Lansing, Mich., was impressed with the leadership in places of top responsibility. He mentions such names as Isamu Chiba, principal of the Girls' School, Yokohama; Tasuku Sakata, president of Kanto Gakuin University, Yokohama; C. T. Chuachingco, of Emmanuel Hospital, Roxas City, Philippines; and Longri Ao, minister in Assam. These symbolize a host of leaders whom the group met.

**Q**UERIED about mission strategy, the reporters had both praise and suggestions.

Max Morgan comments: "It seems to me that our boards and mission secretaries have shown genuine discretion in our mission strategy up to this point, with possibly some minor exceptions. Our hospitals and schools are well placed, although we need others in new areas." He feels that it would be wise to have Christian teachers and workers in all our schools and hospitals, because of their influence, and an intensified program of training for Christian nationals who will have to carry on much of the burden of mission work in the future.

Dr. Smith says: "I think our foreign-mission strategy is going to have to be developed through schools, hospitals, and Christian centers. We need special emphasis at the point of introducing techniques and know-how, to show what the following of Christ means when lives are committed to him."

In the same mood, Dr. Orr writes: "As a whole, it seems to me that the work shows indication of good strategy in missions. This is especially true of the program for training leadership for the years ahead and for the ministry of healing which meets such widespread need."

One layman in the group had a special interest in agricultural missions. G. Allen Brown, of Portland, Oreg., has had experience in cooperative marketing in his home state, even though at present he is in the in-

surance business. He visited the school of agriculture at Central Philippine University, with its program of farm extension, including 4-W Clubs (similar to American 4-H Clubs) for boys and girls and the barrio (village) council system or rural leadership training in democracy. He says that the whole program is a "living memorial to Burl Slocum and the wisdom of missionary leadership. The right man was in the right place with the adequate background, training, and experience." Mr. Slocum's program has been made standard throughout the Philippines.

One of the suggestions from Dr. Davidson which will be passed on to the Home Mission Societies is the importance of the development of the work in Hawaii by assisting the present church and helping to establish new churches. He describes this as an "absolute emergency."

Dr. Fischbach looks warily at what seems to be our strategy—facing insufficient finances—of depending on superior personnel to overcome material deficiencies through personal sacrifices and overtime service. He feels that we should give our missionaries better equipment.

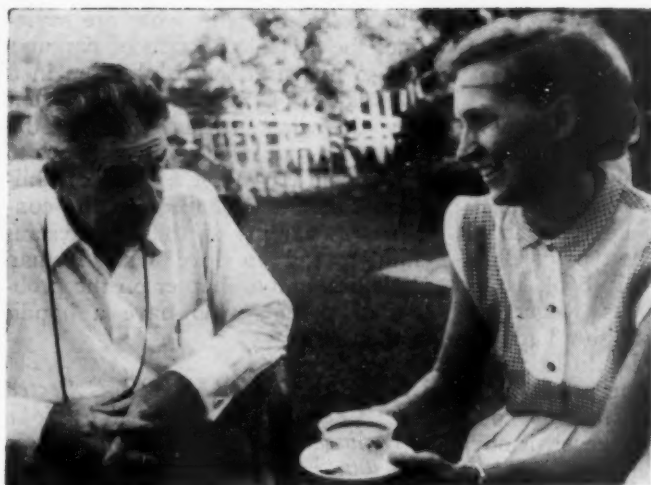
On the other hand, Mrs. Vance Bingham, of the University Baptist Church, Seattle, Wash., points out the danger of having missionaries live and work on an economic level too much above that of the average Christian convert in mission countries. She also inquires whether we could send out workers in various occupations in addition to teachers, doctors, and evangelists.

Elmer Adams raises the question as to the possibility of more preaching by pastors from the homeland, perhaps with some assistance, in areas where language would not be a barrier.

In the handling of missionary gifts, Mrs. Shane writes: "Money has been very carefully handled on the mission fields. The trouble is there is not enough to handle. As far as I could see, the schools and hospitals were producing a hundredfold with what they had."

Dr. Adams expresses the mood of the group when he writes: "The need is so great and the laborers are so few—my heart ached again and again as I saw the multitudes who need Christ."

Louis W. Bean, pastor of the First Baptist Church,



Julius Fischbach, of First Baptist Church, Lansing, Mich., and Mary Berry, missionary-doctor, Assam, India



Layman Elmo B. Chase, of Eugene, Oreg., is greeted cordially by Mrs. Hernandez, Roxas City, Philippines

Centralia, Ill., says: "After making the trip I am more in sympathy with the missionary movement than before." Even before returning, Dr. Bean was well on his way toward a comprehensive report of mission work in a series of articles to appear in the local newspaper.

Mrs. Hackney comments: "This truly has been a never-to-be-forgotten trip. I always wanted to be a missionary. Now I can boost the work as I visit the churches, speaking of the things I have seen and heard."

**I**N LOOKING to the future, Max Powers points out that while the industrial community in Japan comprises 27 per cent of the population, only 3 per cent of the Christians of Japan are of this group. Also, while 50 per cent of the population is rural, only 2 per cent of the total church membership of Japan is in this group. He concluded that we need a special emphasis, both in rural areas and among the industrial workers of Japan.

Mrs. Ruth Willmott, of Massachusetts, and Mary Coxhead of California, both of whom have backgrounds in released-time religious education, were impressed with the schools on our mission fields and the possibilities for development.

Two highlights of the entire trip were the sermons by Ozie Pruett, pastor of the First Baptist Church, Indianapolis, at Bacolod in the Philippines, and of Benjamin J. Lowry, of the Zion Baptist Church, Brooklyn, in the Tura Hills, Assam. There were several first decisions in response to invitations given at both services. In Bacolod, where the invitation was given in the town plaza, those making the decisions showed special courage.

Mrs. Ralph M. Johnson, who assisted in conducting the tour, says: "The future of missions is bright for many reasons. First, our missionaries are consecrated, educated, devoted, and successful. Second, our people at home are more and more wanting to know about their part in supporting mission work. Third, we know that it is God's will to spread the gospel of Christ. The future of missions depends, to a large measure, on what American Baptists at home want it to be."

As far as the importance of mission work was concerned, Dr. Winters sums it up in this sentence:

"Whether we face Buddhism or Hinduism, arrogant nationalism or crass materialism, we are literally the salt of the earth and the moral radium of the world. We are in a world of urgent need and frantic immediacy, where empty hands out of empty lives reach up and cry for bread—the bread of life, even more than bread for the body."

Members of the tour group will tell of the journey in magazines and newspapers, on radio and television, and in public addresses. Some already have a long list of speaking dates. Many will show beautiful color slides. Churches in every section of the country and thousands of people will hear of our mission work.

Despite the many values of a trip such as this, there should be a word of caution lest someone conclude that frequent trips to our mission fields by large numbers of Baptists will solve our mission problems.

There is, however, a constant need for professors and pastors, in cooperation with the Foreign Mission Societies, to visit certain fields. They might spend several weeks or even months in a series of conferences, or perhaps in teaching for a full semester. This kind of visit gives the visitor insight into missionary work as it really is—and at the same time enables him to make a real contribution to the work itself.

**A**LL OF US on the mission tour felt that we were witnessing the handiwork of God. This was true when we were visiting hospital patients cared for by contributors who never would see them or the hospital. It was true when we were seeing how the gospel changes lives—a converted headhunter from the Naga Hills or the president of a theological school in Burma.

The Prayer Fellowship Cards being used by our churches at home were introduced on each mission field as the group went around the world. So now we truly have a world fellowship of prayer. The opposition to Christianity is so extensive, the power of inertia so strong, and our physical resources so limited that mission victory will come only as God answers our prayers. This was the deep conviction of all of us as the group parted to go back to their home churches. We must pray without ceasing for our missionaries and for the people with whom they work.



# Among the Current Books

**WHAT DID THE WORLD COUNCIL SAY TO YOU?** By Harold A. Bosley. Abingdon Press. \$2.00.

Harold Bosley, minister of the First Methodist Church, Evanston, Ill., was host pastor to the Second Assembly of the World Council of Churches, which met in Evanston in the summer of 1954. The messages from the World Council were in a variety of documents, reports, and resolutions. They were frequently couched in technical language and often were written with almost legal exactness and precision. This book is an attempt to simplify what the World Council had to say, in language which a layman can understand. The great new fact of our time is the ecumenical church, which has something to say to all Christians and, indeed, to all mankind. The unity of Christianity as expressed in the World Council of Churches is a spiritual unity. These chapters deal with witnessing, living the Christian life, what the council had to say about world peace and race relations, the Christian vocation, and the Christian hope. This is a good resume in untechnical terms of this meeting of the World Council of Churches.

**HINGES OF DESTINY.** By Ralph W. Loew. Muhlenberg Press. \$2.75.

The hinges of destiny are choices—choices that determine the destinies of unborn generations. Seventeen brief, but comprehensive, sermons deal with imperative spiritual choices facing individuals of all ages. The book is not a collection of "pep talks"; it is an intelligent plea for sane Christian living. It tells how to draw upon God for strength to choose and live the kind of life that is spiritually satisfying and rewarding. The author is pastor of Holy Trinity Lutheran Church, Buffalo.

**MY SPIRITUAL DIARY.** By Dale Evans Rogers. Fleming H. Revell Co. \$2.00.

This is an intimate, honest, humble accounting of one Soul to its Creator. In diary form, the wife of Roy Rogers, a cowgirl and a radio, television, and motion-picture personality, tells of her day-by-day spiritual experience. Mrs. Rogers has a tremendous interest in handicapped children, due to the fact that she herself was the mother of a mongoloid child who died in infancy. She spends a great deal of her time, together with her husband, entertaining children in hospitals, and the royalties from the sale of this book

are to go to a children's hospital in Los Angeles for support of its clinic for the study of mental retardation. The Rogerses, great friends of Billy Graham, helped him last year in his London campaign. The type of Christianity reflected in this book is the Billy Graham type. Mrs. Rogers apparently believes that she had this defective child in order to bring her to her senses—an interpretation of suffering that not all Christians could accept. Her religion, however, is obviously genuine, and she and her husband undoubtedly have done a great deal of good in the world. Her impatience with denominationalism, creedism, and dogma, and her insistence upon the religion of experience, will please any reader.

**IN GRATEFUL REMEMBRANCE.** By Archer Wallace. Abingdon Press. \$2.00.

With fine delicacy and with a graceful literary touch, this devoted Canadian, long an editor of Sunday school publications, has produced fifty brief chapters designed to bring spiritual healing to the bereaved. He has drawn freely upon the poets, hymnwriters, and Christian ministers of every age, and uses a multitude of appropriate Scripture passages as material for a series of messages which will aid many a pastor in this vital service to the sorrowing.

**WE LIVE BY FAITH.** By Ruby Lornell. Muhlenberg Press. \$2.00.

This little book is an attempt to explain the Christian faith in simple words. It is divided into two parts: the first dealing with "The Christian Faith," and the second with "The New Life in Christ." Many of the chapters are questions, such as: "Can We Live by Faith?" "What Are We?" "Is There a God?" This is basic Christianity from the point of view of an intelligent lay person who has thought a great deal about the faith.

**HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS.** By John Charles Wynn. The Westminster Press. \$2.50.

This is a good little book on the family. It deals with such problems as the fact that perfect parents do not exist, what to do about family conflicts, discipline in the Christian home, a Christian set-up for family finances, how the family may worship together in an age of hurry, and what parents can do to gain patience and energy.

The book deals with what are sometimes the special concerns of parents: how to interpret sex to children in a Christian way, and what the parent may do when, either through the death of a spouse or divorce, he has to be the sole parent of a child or children. There is a chapter on the concerns of parents if their Protestant children fall in love with Roman Catholics, and a chapter on the problem of parents who have a handicapped child.

**UNCOMMON PRAYERS.** Collected by Cecil Hunt. Arranged by John Wallace Suter. The Seabury Press. \$3.00.

John Wallace Suter, who is the custodian of the Standard Book of Common Prayer for the Protestant Episcopal Church, has gathered together in one small volume the best of the uncommon prayers that Cecil Hunt put in three books of prayers in Great Britain. There are nearly two hundred prayers in this book, which express the spiritual life of centuries—from early saints to ancient Moslems, and from the writers of the Renaissance to the poets of recent years. These prayers are culled from all sources. They are the kind of prayers that speak to people's inner needs and deal with various phases of life. On one page there is an interesting prayer that the reviewer has never seen before:

"Good-night, Lord;  
I'm very tired,  
But You were, too.  
"Can't say much,  
But You know all;  
Even that I'm yawning.  
"Good-night, Lord,  
Secure my sleep;  
See You in the morning."

**HAPPINESS THROUGH CREATIVE LIVING.** By Preston Bradley. Hanover House. \$2.95.

Preston Bradley, who has been minister of the People's Church of Chicago since 1912, has established himself as a counselor on how to live. He suggests a practical system of living that enables people to meet the complexities of life and become stronger persons. The goals are happiness, security, and tranquility, and they are to be achieved by right thinking and applying elementary psychological techniques to everyday living. The techniques are such simple things as a realistic self-examination, learning how to see straight, building the right mental and spiritual climate and attitudes, knowing how to use prayer, knowing what to do with worry and fear, how to use suggestions creatively, and how to build a practical faith.



# Partners IN THE BAPTIST WORLD MISSION

## Department of Audio-Visual Aids Went to Green Lake

**I**NSPIRATION and fellowship were keynotes of the laymen's and laywomen's conferences at the American Baptist Assembly, Green Lake, Wis., July 2-16. The department of audio-visual aids of the Council on Missionary Cooperation was represented by Betty A. Isbister, assistant secretary, who was on the grounds during both conferences to show new films and to demonstrate how films and other visual aids may be integrated in the total church program.

An audio-visual report on the work of the Council on Missionary Cooperation was given the laymen and their wives on Tuesday morning, followed by a question-and-answer period. The report included the work of the department of audio-visual aids; radio-TV; field counseling; and many other phases of the C.M.C. program.

Each afternoon there was a showing of films and filmstrips. There was also instruction in threading and operating projectors for those requesting help.

At the second national women's conference a workshop in audio-visual aids was set up in Garden View. Each day a different group met to learn technique. Groups on stewardship, missions, leadership training, evangelism, and United Nations attended. The first half-hour was spent in consideration of how to use audio-visuals more effectively. Then the meeting was turned over to the workshop chairman, and the next hour was spent in seeing films and filmstrips of interest to the particular group meeting. The remainder of the time was spent discussing methods and the materials shown.

On Wednesday evening, the two films recently released for use with the 1955-1956 home- and foreign-mission study themes, "Indian Americans" and "The Christian Mission in a Revolutionary World," were shown to demonstrate how one of the films can be used in a worship-type meeting and the other in a discussion-type meeting.

The film *In the Face of Jeopardy* was shown, and the group discussed such questions as "What are some of the underlying causes accounting for the growth of communism in Southeast Asia?" and "What can Christianity do to meet the needs now?"

The introduction to the second film of the evening, *Song of the Shining*

*Mountains*, pointed out the rich heritage that is ours today because of the contributions of the Indian American. A young Indian's prayer to the Mountain Spirit was read, and then, while Sallman's slide "The Good Shepherd," was on the screen, the Indian version of the Twenty-third Psalm was given, as typical Indian music was played on the piano. After the film, a beautiful Dakota Indian prayer was spoken.

Publicity leaflets and materials were distributed throughout both conferences, and many names were added to the audio-visual mailing list. It was an inspiring and rewarding two weeks.

### Sector Workshop

Sixty persons participated in the fourth annual workshop for sector directors at Green Lake, Wis., June 11-16. Leaders received training, who in turn will train pastors and laymen in the churches in a thorough eight-step every-member-canvass, known as the sector program. Twenty-nine leaders from other denominations and groups took part, and carried back to their denominations and councils of churches methods and procedures that have been so valuable to our convention. Churches in more than twenty-five areas across the convention will

participate in this effective program this fall under the leadership of the field counselors and others trained at the summer workshop.

### Fellowship of Prayer Heartily Received

The call for a Fellowship of Prayer by Ralph M. Johnson, general director of the Council on Missionary Cooperation, at the Atlantic City convention, has evoked widespread response on the part of pastors, and, through their leadership, from the members of their churches.



Hundreds of orders were received for the cards (pictured here) at convention time, and later many more were ordered from headquarters, state, and city offices, so that more than one-half million were distributed within a month.



C.M.C. field counseling staff considers problems of leadership at sector directors workshop at Green Lake, Wisconsin. Paul Shelford (standing),

Individuals are asked to sign the pledge on the card, which reads:

"As part of my regular prayer life this year, I will join my fellow members and friends in the churches of the American Baptist Convention in earnest prayer that each church may grow through an evangelistic ministry . . . that every church school may be strengthened in this *Year of Baptist Achievement* . . . and that the good news of His love may be more widely proclaimed and accepted through our *American Baptist World Mission*."

One pastor wrote Dr. Johnson: "I thought you might be interested in what we did with the Prayer Fellowship cards. At the Sunday service I read from your convention speech and had all those present sign the card. Then this week we sent them out to every family in the church with our weekly paper."

Pastors who desire to have their congregations join in this Prayer Fellowship may order cards from their state or city promotion offices. These are furnished as a part of the service to the churches by the Council on Missionary Cooperation.

### Radio-TV at Green Lake

"Who said radio's dead?" "Can radio or television programs be religious?" "There are more radios and television sets in the United States than bathtubs." Ninety-eight per cent of the homes in the United States have radio and/or television sets. "This is home missions!"

These comments were heard at the second annual radio-television workshop at the American Baptist Assembly, Green Lake, Wis., June 24-July 1. During the work sessions each morning, afternoon, and evening, the seventeen participants and eight leaders, drawn from the radio-television industry and denominational departments, considered, discussed, and worked on the challenge these media present to us as Christians.

The workshop culminated in a half-hour "live" production on station WFRV-TV, Channel 5, out of Green Bay on Friday. The script "Through Lawsonia's Gates," beamed at the local Wisconsin audience, and was written by the workshop participants. It told the story of the American Baptist Assembly grounds from the time the Lawsons first secured the property until today. Harold Bjornson, pastor of the First Baptist Church, Waterloo, Iowa, master of ceremonies, interviewed Richard Hoiland, Grant Anderson, and four delegates at the conferences. Some three hundred people on the grounds viewed the program.

## Women over the Seas

### WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

## 'Let Us Rejoice and Be Glad in It'

By ADA P. STEARNS

WHAT IS the new great fact of our time?

"Stated plainly, it is this: For the first time in human history, millions and millions of earth's children are stepping from the mire of superstition, ignorance, oppression and fear to the firm ground of truth and saying, 'We, too, are men!'"

Such gains in any part of the world are not made without a price being paid by all of the world. Humanity rises or falls together. Therefore, it behooves thoughtful people to find out by every possible means the shape his world is taking. Not somebody else's world in some other day, but where we are right now.

Put it in your own terms as the widening impact of its significance grips your mind. This is what Richard Shaull says of it in the introduction to his excellent book, *Encounter with Revolution*: "I cannot look at our present struggle, from the point of view of biblical faith, without being convinced that God is up to something in our world and that whatever the immediate future may bring, his plan will go forward."<sup>1</sup> Unless we know his plan, we can scarcely become a part of it except by accident. Let us become a part of it by intention, identifying the purpose of our lives with his, for "God is carrying his purpose out." Let us not miss it. Let us rejoice and be glad in it. Our day is difficult because it is almost too big for us to handle or to comprehend.

### Let Us Begin Now Together

What better way offers itself to the thoughtful person, bent on understanding the richness of this era, than the thrilling study of "The Christian Mission in a Revolutionary World"? A testimonial meeting could be held for the doubters; for those who have launched out on this study are saying, "The theme sounded forbidding to me, and I thought I would put off the evil day as long as I could. Our church always studies missions, and I knew we would have to get to it after a while. Then I began reading Dr. Skoglund's book, and found myself reading on and on into the night. I couldn't put it

down. Now I am going to begin *This Revolutionary Faith* as soon as I can."

When have we had a study which concerns the business and daily life of men more than this one? The daily paper is a supplementary text. What is done in the office or market place has a tremendous bearing on the whole rise and swell of this revolution among the peoples of Africa and the East. So, let us begin our study now, *together*.

### Everywhere a Tea Party

Americans once had a tea party. In this past decade or a little more, the guests at tea parties must have drunk an ocean of tea. The first one set the "style" for others.

To go back a bit—prewar: 1911—China, Manchu rulers overthrown; 1910-1930—Mexico, revolution of emancipation; 1917—Russia, Czar overthrown; 1922—Turkey, Sultan overthrown.

Did you have a part in this?

Since the Second World War, at least a dozen countries with more than a billion people—half of the human family—have begun living under new governments: The Near East—Lebanon, Syria, and Israel; 1946—the Philippines (twenty million free); 1947—India and Pakistan winning dominion status; 1948—Ceylon and Burma; 1950—India, a fully sovereign democratic republic; 1953—Pakistan, an independent Islamic republic; 1950—Indonesia (eighty million free).

India, Pakistan, Ceylon, and Burma have a population three times that of the United States.

The Gold Coast of Africa and Nigeria, both British territories, are moving rapidly toward independent status. Morocco and Tunisia in northern Africa are rebelling against their French "guardians." The Sudan, Uganda, and violent Kenya of the Mau Mau terrorists—all are turbulent.

How did Kenya get its inspiration for nationhood? One day a lad named Jomo Kenyatta enrolled in a mission school in Africa. No bells rang. He was just one more lad in a mission school. He went on to Europe to study, and in England received a postgraduate diploma in anthropology. Two years went by at the University of Moscow and traveling through Europe.

<sup>1</sup> Opening paragraphs of *They Reach for Life*. By John E. Skoglund. Friendship Press, 1955.

<sup>2</sup> Association Press, New York. \$2.50.



He did not get home again until 1946. He saw his people deprived of the lands that were their rightful inheritance. Why should thirty thousand whites live in luxury while five million of his black Kenya brothers were continually on the verge of starvation? He owed them a debt. He tried to pay it, but worthy aims can become twisted by unworthy means, whether the leader diverts his course or his followers seize it from him.

Around the world the Mau Mau movement has become a symbol of revolution out of bounds. Tempered by the love of God, Kenya's revolution could relieve the hunger pangs of millions. The church should feel its responsibility, for "how can they hear without a preacher?"

### 'Bon Voyage' with a Purpose

When people from our churches go abroad in these days of revolution, does the church give them any "briefing" to enable them to become "missionaries," or "evangelists of Christian living" while they are away? Is the farewell party the end of it? What do they themselves consider their responsibility as representatives of the cause of Christ, as they go to lands where only a small fraction of the people have ever heard of the glories of the Christian faith? In Mohammedanism, every shopkeeper is alert to opportunities to tell his customers, "There is but one God, Allah, and Mohammed is his prophet." Can a Christian do less at a time when non-Christian religions all over the world are having varying degrees of revival, as the nationalistic spirit turns to the culture of the nation's Golden Age, and above all to the religion of their forefathers?

### Two-Way Street

For a decade at least, it has been considered that the day has come when missionaries from the "younger churches" should come to the sending churches to revitalize them and for mutual benefit. The churches of Asia are working out further plans for exchange of workers. The Protestants of the Philippines have sent missionaries to Formosa and to Indonesia. Brazil has sent workers to Angola. India, England, and the United States planned together a medical mission to Nepal, a country formerly closed to Christian work. Thailand has asked for workers from—of all countries, Korea! In fact, Korean Christians were the first in Asia to become a "sending church" when they sent missionaries into Manchuria before the last war. Out of the holocaust of suffering, Korean Christians have taken on strength, strength of spirit if not of numbers, and aspire

to equal their former evangelistic efforts.

Not long ago, leaders from the West and East sat down in conference in an Asian country to discover how they *together* could advance the cause of Christ among the millions in the Orient. Much satisfaction has been drawn from reports of the heightened interest of the Japanese in the gospel since the war, but the stark fact is that the annual increase of population is more than double the total Japanese church membership, Protestant and Roman Catholic! Evidence is everywhere that the task must be accomplished *together*. Dr. Shacklock tells us further that some two hundred million, or one-tenth, of the earth's population still are without the Scriptures in their own language. Much work is yet to be done to reach all people.

### Women on the Alert

Women have always accepted a heavy responsibility within these programs overseas. More than 62 per cent of all American foreign missionaries are women, 34 per cent of them being wives, 28 per cent single women. There are five thousand of them now on the rolls of American overseas missions.

Women in the Asian and African churches are coming to assume their rightful role in church administration and to train in larger numbers than ever before. Overseas missions related to American Baptists now have approximately twenty-five hundred national women actively engaged in full-time Christian work. Ninety per cent of all the nurses of India are Christians or were trained in Christian training schools. Throughout Asia, missions have pioneered in training of nurses. The Baptist Nurses Training School at Iloilo was the first one established in the Philippines.

### Christianity Is Revolutionary

Christianity, as the revolutionary faith its founder said it would be, has contributed to this global revolution. Every American has had some part in it. Certainly everyone who has the opportunity to learn of its deeper significance and the necessity of Christian action in its solution will avail himself of the opportunity of study. Therein lies a blessing, individual, churchwide, and with a world outreach of compassion and "togetherness" of Christians everywhere. "Let us rejoice and be glad in it."

## *Tidings from the Fields*

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

### Every Mother Knows

By VIOLET TAYLOR

**THE SECRET OF LIFE** is not to do what you like, but to like what you do." I like being a missionary, but sometimes it takes some doing to like everything I have to do! God is wonderfully good in giving me strength, courage, and hope for the task at the Kodiak Baptist Mission, Kodiak, Alaska.

Bedtime is an important hour in every child's life. Especially is this true in a children's home. Even though the day has been long and there are still many things to do, I take time to visit with each child. I listen, answer questions, read Bible stories, and hear prayers.

Benny never seems to run down. So I hear his prayer last. He talks about the stars and the planets. He asks pointed questions, such as "How could God be in heaven as a Father and on earth as Jesus, at the same time?"

What would you say to an eleven-

year-old boy to help him understand the Trinity? I told him to believe that God is the Lord of all, and that he made us, and that all that we have comes from him. Then, with a silent prayer for help, I told him of the Trinity. He seemed satisfied, but later I wondered if I had really satisfied him. After a child reaches twelve years of age he feels a bit old to say his prayers aloud, but now and then he will ask me to pray with him. Following his prayer, I always pray, too, so he will know that I have a need for the Lord also.

The same night little Susan asked me if I would come and talk. So I said, "About what?" as she is old enough to talk to the Lord alone. She said, "Let us talk some more about heaven." This came about from a devotion in the *Secret Place*.

Would it not be wonderful to be able to answer all their questions?





Little girls are a big help at the Kodiak Baptist Mission. They enjoy helping in the kitchen, especially baking bread and preparing desserts

Our mission family is large. Most of the new children come from sad conditions, and it takes about a year to build up their bodies. One day as our family was discussing Indian tribes—most of the children are a mixture of Russian and Aleut—Ruth, our second-grader, piped up, “Guess I’m a mission Indian.” Perhaps she is, for she came to the mission as a very small child. These children have a great need to feel secure and loved, and so we play games, talk, and build a warm understanding together.

One of our greatest problems is protecting our children from the visit of drunken relatives, especially following the fishing season. The children are terrified and run to us for protection. Yes, our children need peace of mind. Each one has some problem. Whether it be a large or a small problem, housemothers try to give them “the peace which passeth all understanding.”

Every mother knows what children are like on a rainy day. We have many children and many rainy days! When I awaken and hear rain, I hasten to ask the Lord to send me a double portion of patience and some bright ideas, for I know I will need them before the day is over. Our children do not read well enough to enjoy reading. They have games to play but it is difficult for

them to settle down for quiet play. Most of them need help in their school work, but think they would rather play! Housemothers also serve as “mothers” for the Scouts, Cubs, and Brownies. While we try to answer the small one’s cry, “What can we do?” we reassure the older ones who have already made decisions. One of our older girls had been asked by her Russian Orthodox father, “Why did you become a Baptist?” She replied, “Because I wanted to!” Evidently her explanation was convincing, for he finally said, “I guess you are old enough to know what you are doing.” Sometimes it seems that I answer an endless stream of questions that go like this, “Why can’t I . . . ?”

The three older ones are privileged characters, so the younger ones say. They get to eat before going to bed, stay up later, and bring friends in to eat. Don, one of these three old ones, is a sports fan. He enjoys playing basketball, and after a game he comes to our bedroom to tell us what has happened. It makes me happy to know he shares his experiences with us as he would have probably with his mother. Then he eats before going to bed. What could be more *homelike* than that?

Both boys and girls help with the housework. The small ones do little tasks and the big ones the big tasks.

The older girls do the washing, make desserts, bake bread (a loaf costs sixty-five cents at the bakery!), and clean the house. All take turns in the kitchen. A posted work list is changed every two months and reduces the chance for favoritism. It does not appear that the housemother has much to do, does it?

Things like these incidents happen fairly regularly. One girl read the recipe “Cream the shortening”; she poured cream over the shortening! One of the more experienced girls was baking a double-sized cake. I paid little attention until I heard her ask a friend to take over while she dressed. Reading off how far she had progressed, I heard her say, “Six teaspoons of soda.” Realizing that was a great deal of soda, I asked, “What kind of cake are you making?” “Just a plain cake,” was her reply.

Then I groaned. Her face fell. So I said, “Maybe we can save it.” I suggested that she add a bit of baking powder and sour milk. I was not sure that this would fix it completely, and so suggested that she make an upside-down cake which would be more easily served. Moreover, the brown sugar and pineapple would help to cover the taste of the soda! The cake looked and tasted somewhat like cornbread, but we ate it. You see, we have fun, too!

When we came to Kodiak, I had never baked bread, darned many socks, or cooked for sixteen persons. You may be sure I had many failures as I learned.

One has to keep an ear open even when one sleeps, for children cry in the night. A housemother keeps going from six in the morning until ten at night whether she feels like it or not. I have learned much and am still learning. No child must be favored above another. Each housemother has one day off. On this day we do our letter writing, shopping, visiting, and resting. There is no other time. Do you wonder that we ask the Lord for guidance every day?

Holidays are interesting times in the home, especially Christmas. Last Christmas was Tommy’s first one with us. I heard him telling Jack this was his second Christmas. I asked why a twelve-year-old boy had had only two Christmases. The first one, he said, was in 1946 when his daddy was alive and they lived in the States. Last year at Chiniak, Alaska, and years previously, the only present he had received was from a neighbor. As there are no trees on the bare rock, he had no decorated Christmas tree. He laughingly said, “One year we decorated a bush; it had bare branches but was pretty in the summer.”

## MISSIONARY AND STEWARDSHIP EDUCATION

### In the Y.B.A. in October

EVERY American Baptist wants to have a part in the Baptist world mission of our church. We may participate in a variety of ways: in service, prayer, and giving. Wholehearted, generous giving is one of our services to God. We need to review our missionary giving during the past few years in order to see how much and how regularly our Sunday church school has given to the missionary program of the American Baptist Convention.

The committee on missionary and stewardship education will want to consider the need for developing in Sunday church-school pupils a sense of responsibility for the evangelization of the world. We want to raise a generation of church members who have a sense of concern for our world wide mission and who will support its program. In order to accomplish this purpose, we must not only think of missionary and stewardship education as an important part of the total Christian education program, but makes provision for getting the missionary phase of the program done.

We always begin with ourselves, our homes, and our church. This is not merely an impulse to selfishness, although it can be if it ends there. It is a necessary part of our own development. However, it needs to be balanced by the outgoing, the altruistic impulse. Jesus, and later, Paul, taught that we should love our neighbors as ourselves. Our Christian education program must include teaching persons to have a regard for others. This attitude does not come except with education and cultivation.

The Sunday church school will want to study what it is now doing, in order to discover what it needs to do. The information that you received from the treasurer, or age-group chairman, for which you should have asked in the month of September, should help to further this study. Some churches use a single budget and envelope system which presumes to include all needs in one "asking." This seems to have the merit of avoiding an irritating series of "askings," and of assuring that all needs will be given consideration. The single budget system assumes that everyone is properly motivated to respond to the relative merits of all demands that are made upon him.

From the treasurer, or age-group chairmen, you have gathered information concerning the record of giving for the past three years in the Sunday church school. Analyze these figures to

discover how many, in proportion to the total enrollment, contributed to expenses within your own church—how many to missions; the proportion of the amount spent for local expenses in comparison with the amount spent for missions and benevolences beyond the circle of the church.

If most of our church members realized the importance of missions, they would give with the liberality of which they are capable. The charge is often made that the percentage of the budget which is earmarked for "missions" reflects a far too "selfish" or "thoughtless" or "narrow" attitude on the part of the officials who make up the budget. It may be wondered, therefore, if the churches which provide a single envelope as a seemingly effective and easy method of finance, provide also a program of education that cultivates the generous faculties; trains one in the judgment of relative merits; stabs one's heart with a sense of need; and creates a sense of personal responsibility. Democratic and educational processes require a laboratory experience in which the individual is given the opportunity to think, to decide, and to act for himself. An alternate system of church finance is one which educates a person's capacity for sharing with others, and trains him in giving to the local and worldwide needs.

Order teachers' materials. In October, you will be checking on your school of missions plans, completing your teaching staff assignments, and ordering the teachers' textbooks. At the second cluster training conference, you received an order blank. Now that you have a commitment from those who are to teach in the school of missions,

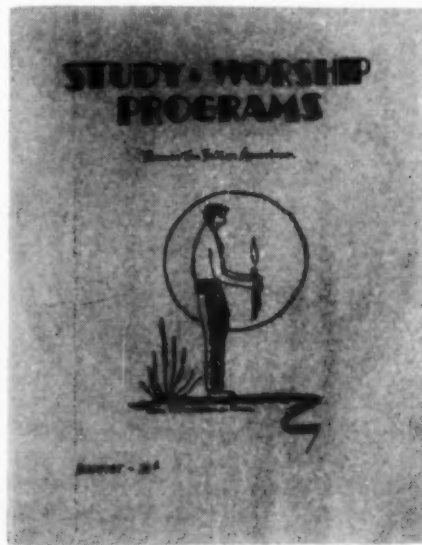
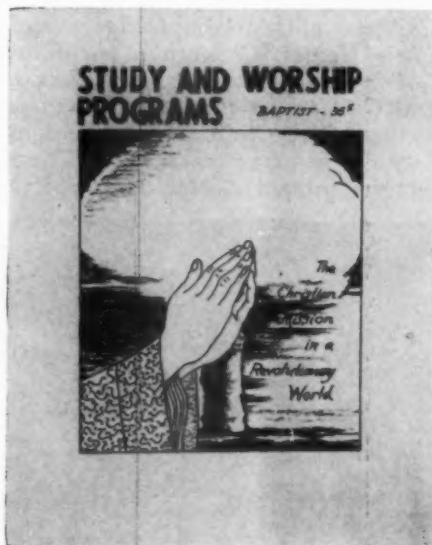
you will want to provide them with the textbooks which they will need. Prepare the order for the materials the teachers will need, and take the order to the next Y.B.A. committee meeting for approval and authorization of the necessary expenditure. After you have secured this authorization, send the order immediately to your nearest American Baptist book store.

### Personalizing Missions

By H. ORLAND PAYNE

The simplest method of personalizing our missionaries, so that both women and men will get to know them, is through the morning worship service. I have developed a part for our worship order that is entitled, "The Christian Witness." At this point in the service one of our missionaries, or workers, is presented by proxy and introduced to the church as though he were there in person. Something is told of his personality, appearance, work, objectives, philosophy, field of service, major interests, or whatever is available that will catch the interest of the people and lift the servant of our Lord into the reality of being a closely related Christian worker in a common cause. Following the presentation, which usually takes from three to five minutes, the congregation stands and joins in singing the Gloria Patri in fellowship with him in his work. This means a presentation each of the Sundays of the year, so it does involve a substantial amount of work on the part of the pastor.

Material for information on our workers is as varied as are our publications. Biographical sketches are excellent where they are available, but most often I have to "scrounge around" through *Baptist Leader*, *MISSIONS*, *Crusader*, *Hearthstone*, *The Secret Place*, various teaching materials used





in classes from the primary department on up, state Baptist papers, special pamphlets from the New York office, the *Book of Remembrance*, the various digests of our work, letters, personal knowledge of people who are engaged in such work, and such interchurch materials as normally come along. All fields of related Christian missionary service are included in such presentations.

The progress in Unified Budget giving, since the presentations of persons by proxy from my pulpit was begun, has been substantial enough to warrant the conclusion that, when properly informed of the men and women who are doing our work for us and when given a chance to know them in this personal manner, our people respond by increased sharing in the work of presenting Christ to the world.

### Venture of Faith

With the publication of *Venture of Faith* during this month of October, Robert G. Torbet has made available a comprehensive, scholarly, documented, and yet easy-to-read account of the foreign-mission enterprise as it has been carried on from its earliest beginnings to the present day by American Baptists. The author presents a vivid portrayal of the sacrifices, struggles, and achievements which have become a part of this far-reaching venture of faith in behalf of world evangelization. Questions of missionary policy are discussed with understanding and frankness. The present missionary task is set forth in the light of the disturbed world conditions of today.

The book will be published this fall and will have approximately 630 pages. The retail price is \$6.00. Copies may be bought at any of the American Baptist book stores.

### Bible Book-of-the-Month



October ..... *Romans*  
 November ..... *Genesis*  
 December ..... *Matthew*

## MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

### New Visual Materials

Every year when it comes time to teach a mission-study theme in a graded church school of missions or a missionary unit in the Judson Graded Courses, teachers begin to search for good visual materials. Was it a Chinese sage who once said, "A picture is worth a thousand words"? Pictures, maps, objects, charts, picture books—all help a child to increase his understanding of another people or another country.

Educators are constantly searching for new ways of picturing ideas and places for people. So in missions! We, too, are educators, helping our children to know where and how we are at work in the task of Christian missions around the world. Because some places seem remote from us we, too, try to find ways of picturing the habits, customs and backgrounds of the people whom we serve through our missionaries and trained Christian leaders.

Such picture resources are made available for your use in a variety of ways. *Making New Friends*, our Baptist book of missionary stories, service projects, and special-interest missionaries, has a cover page which has on it reproductions of pictures from our Indian American fields and from overseas fields. These pictures show how our missionaries are reaching boys and girls with the story of Jesus' love for all. This book every primary and junior department should have. It sells for 75 cents.

Picture albums: *World Friends Spreading the Gospel*; *World Friends: Indian Americans*. These two picture albums have fifteen photographs, 10" x 14", each with its own story, that show again the story of Christians ministering in the name of Christ. They sell for \$1.00 each.

Around-the-World Picture Sets: *Children at Worship*, *Children and Their Homes*, *Children at Bedtime*, *Children and Their Pets*, *Toys, Babies*, and *Children at Play*. Each of these picture sets provides a series of eight or nine pictures with a story. These pictures, printed in color, help children

build a background of the country and people they are learning about. These picture sets have been available in a packet, with each picture separate. Now these sets are beginning to appear in book form. *Children at Worship*, *Children and Their Toys*, and *Children of India* have been put into book form. In this form they either may be kept in the book, or if you wish to file these as separate pictures, all you have to do is cut the book through the center fold and you will have each picture with its story on the back as a separate picture. These picture sets sell for \$1.25 each.

Filmstrips: *Peter Flying Eagle* and *Sunday Around the World*. These two filmstrips will help boys and girls better understand our Christian task as it goes on around the world. Each of these may be rented for a nominal sum from the nearest Baptist Library of Visual Aids: 152 Madison Ave., New York 16, N.Y.; 19 S. LaSalle St., Chicago 3, Ill., and 2107 Woolsey St., Berkeley, Calif.

### Have You Read?

... *Missionary Education of Children* by Frances Hill? In this book you will find the basic philosophy of missionary education as it is developed for nursery, kindergarten, primary, and junior boys and girls. In Chapter III of the book, teachers in these departments will see what missionary materials we have and how they may be used. We American Baptists have a wealth of resources in study books, teachers' guides, worship materials, picture sets, filmstrips. Be sure that you and the teachers in your children's



MISSIONS





children and their pets  
around the world



pictures by  
Janet Smalley  
stories by  
Hans Allen

children at worship  
around the world



pictures by  
Janet Smalley  
stories by  
Tina Olsen



pictures by  
Janet Smalley  
stories by  
Tina Olsen

departments make known to boys and girls the missionary challenge of today.

... *Children Share in the Missionary Program?* In this free leaflet, available from the department of missionary and stewardship education, is listed all the resource materials available to you as you develop a vital missionary interest and spirit in your boys and girls. This includes a listing of current study books, picture sets, maps, filmstrips, reading books, and resource materials for leaders.

... *Strong Hearts for God?* A thrilling story of the work that American Baptists have done and are doing among our Indian-American brothers and sisters. This is background for teachers who will be using the Indian-American study materials this year in your children's classes in the graded church school of missions.

... *American Baptists Overseas?* The thrilling story of what we are doing around the world in the name of Jesus Christ. This again is good background for teachers who will be using *The Singing Secret* and *Bright Pathways*, our primary and junior foreign-mission study books.

## Children's Material World Fellowship Offering

A picture-story folder (of a series of letters from a little German boy to boys and girls in America) and a unique coin box in the shape of a boat have been prepared this year for children taking part in the World Fellowship Offering. If your church decides not to receive this offering at the suggested time—that is, the first Sun-

day in October—this World Fellowship Offering project can be incorporated into your church program later in the year.

Our job as teachers and leaders of boys and girls is to help educate them in the desire to give to help meet some very real needs. This year the World Fellowship Offering is for our Baptist work in Europe. You as a leader or teacher will want to read everything you can about our work in Europe.

## CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

### A B.Y.F. Conducts Its Own Every-Member Canvass

The B.Y.F. of First Baptist Church, Watertown, S.D., conducted its own every-member canvass last spring. The steps they took suggest how such a canvass can be made.

The young people first met to make plans and elect the four officers they felt necessary—a general chairman, a publicity chairman, an appraisal chairman, and a proposal chairman. Then they drew up a proposed budget. Copies of this budget, with a letter announcing a meeting of the junior, junior-high, and senior departments during the Sunday church school hour, went out to fifty-three young people in these departments. The names of these same young people, arranged alphabetically, formed the basis for an appraisal made by the senior B.Y.F. during their Sunday evening session. This appraisal totaled \$626.60 for twelve months, or \$421.75 for eight months.

The every-member canvass pledge cards used by the adults were marked on the back with an appraisal figure for each young person on the list. The juniors made their pledges during the church school session. The older young people received individual calls in their homes. Final pledges totaled \$520 for

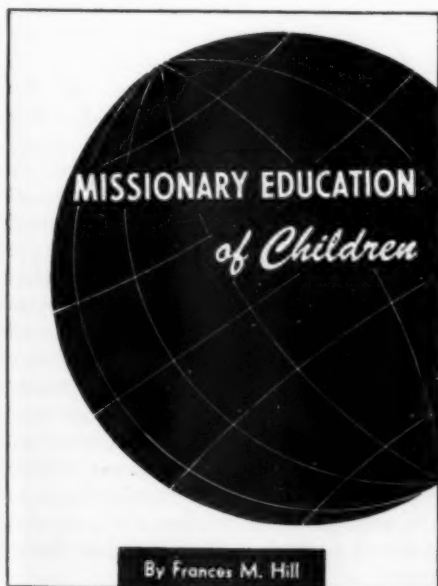
twelve months, or \$350 for eight months.

The general committee worked with the proposal chairman to set up the final budget on the basis of the pledges received. This budget included amounts for current expenses of the church, missions, general B.Y.F. expenses, and institutional giving. They also elected a treasurer, ordered envelopes for use of the pledges, and prepared a letter with a monthly report for the treasurer's use in keeping the young people informed on the payment of their pledges.

### DEAR B.Y.F.'ERS:

Last month I wrote about the appointment of your new national Fellowship Guild chairman. Now I want to tell you about Julia Santucci, who was appointed in June as your national World Outreach chairman. The newly elected national officers felt it was time that at least one senior-high young person be brought onto the B.Y.F. executive board. Julia was the person chosen to represent all senior highs when national plans are made by that board.

Julia's father is pastor of the First Baptist Church, Etna, N.H. She has been extremely active in B.Y.F. affairs in her own church and state. When I was in Etna for a B.Y.F. rally a year or



so ago, I saw Julia in action with her own group. I also had the privilege of being a guest in her home overnight. I was greatly impressed with her maturity, her graciousness as a hostess (she assists her mother in every detail cheerfully!), and her evident interest in all Christian work.

It is a joy to introduce Julia to you in this column. I know you who are World Outreach chairmen will receive helpful suggestions from Julia several times this year.

Sincerely,

*Isabelle M. Gates*



Julia Santucci

DEAR B.Y.F.'ERS:

Again time has slipped away with a rapidity that is frightening, and what was once our future is now our past. We must plan for this new year that lies ahead of us.

Our National B.Y.F. Council spent much time and thought last June formulating a series of goals, about which you have heard or will be hearing in the near future. It arranged six divisions of the goals—one general list and one for each of the five emphases. These goals have been designed to help you in your B.Y.F. groups, and it is the belief of the council that they will do much to strengthen the entire B.Y.F. program.

In the field of Christian World Outreach during this year of 1955-1956, we are aiming to (1) stress the S.O.S. program, and (2) promote the special-interest mission fields. S.O.S. is doing such a vital piece of work and has been so successful during the past year that we are going to continue to emphasize its promotion. A goal of \$40,000 has been set—a very large amount in com-

parison with anything we have ever tried to raise before. The sum is a great challenge, but one that we of the council feel that we can reach with the cooperation of all of you, for is not this the Year of Baptist Achievement?

This year, Burma will be emphasized as the special-interest foreign-mission field, and the special home-mission field is the Murrow Indian Children's Home in Bacone, Okla. The "BYF Spotlight" will give you more information on these.

The success or failure of this new year depends on you and me—whether or not we have the courage and the seriousness of purpose to see it through. As we turn our time and talent toward its perfection, let us remember the words of Jesus as he says: "And lo, I am with you always, even unto the end of the world."

Sincerely,  
JULIA SANTUCCI

## Fellowship Guild

### State Officers Attend National House Party

At least five state guild officers attended the Green Lake house party in July. Southern California each year makes possible the attendance of its state vice-president. Marilyn Brannan, of Harbor City, Calif., came in that capacity this year. Deanna Crow of Des Moines, Iowa, state guild representative on the B.Y.F. board, was also present. Marcia Bradley, recently re-elected as state chairman of Wyoming, was the sole representative from her state. Dorothy Ward, state vice-chairman, and Verene Busch, state steward, both of Minnesota, added to the fine group from their state.

In addition to these splendid state officers, a large number of association guild officers were among the house-party registrants. As increasing numbers of states elect state officers and send these girls to Green Lake for training, the status of guild within the B.Y.F. will become ever more important.

### Guild News Flashes

#### Iowa

"The best house party yet" was held in Iowa during five days in June, with nearly seventy girls and counselors attending. The small group discussions where various aspects of personality development were considered were greatly appreciated by the girls. Counselors' sessions were ably conducted by the state Fellowship Guild counselor, Mary Fern Crawford, who also served

as house-party dean. Bible study was made thrilling by Mrs. Victor O. Wik, long-time guild leader and newly elected member of the boards of the Foreign Mission Societies.

#### Wyoming

The second state guild house party in recent years was held in June in the First Baptist Church, Casper, with approximately forty girls and counselors registered. All three associations in the state were represented. Fine planning by the state Fellowship Guild counselor, Mrs. Richard Sutterlin, made the week end a rich experience. A business meeting, called as an "extra" in the schedule, resulted in the election of four state guild officers. Marcia Bradley, of Cheyenne First Baptist, was re-elected state chairman. A scholarship provided in part by the state house party and partially by the state women's board, made it possible for Marcia to attend the national house party at Green Lake. The Wyoming guild girls set the date for their next house party to be held in September, 1956.

#### North Dakota

At the senior-high conference in North Dakota, a class on the Fellowship Guild was taught by the national guild director. A guild banquet, planned by the six guild girls at the assembly, included brief talks on the guild heritage and the four areas of guild concern. Ruby Enander, last year's national guild chairman of the B.Y.F., presided and spoke briefly. Mrs. Reuben Kruschwitz, wife of the state director of Christian education, gave able assistance with both the class and the banquet.

#### Minnesota

Memorial Day week end proved to be a favorable date for Minnesota's 1955 guild house party. Nearly seventy girls and counselors gathered at a camp site outside St. Paul for the three-day affair, planned by Mrs. Ivy Hagan, state Fellowship Guild counselor, and Carol Jensen, last year's state chairman. Carol presided at all sessions. A high point of the varied program was the style show held the first night. Minnesota's house parties are beautifully and naturally interracial. At least one-third of the girls and counselors attending this year were Negroes. The Sunday morning speaker was a Chinese American on the staff of the St. Paul Council of Churches. An Indian American girl from a Minnesota reservation increased interest in the current home-mission study theme. Juanita Lubeck is the new state chairman.



## Whither—White Cross?

By IRENE A. JONES and MARGARET WENGER

**WE ARE** in a big international business," said one of the officers of the American Baptist Foreign Mission Society one day. He was referring to the overseas White Cross program, a ministry of healing, teaching, service, which has carried the message of Jesus Christ in a tangible way to the people served by American Baptist missionaries. One might stress the words "big business" about this service, but in 1955 the significant word is "international."

During more than thirty years, women in American Baptist churches have provided generously medical supplies, teaching aids for Christian education, and baby supplies. For the past several years, the total quantity of such supplies shipped has exceeded fifty tons per year, which were sent in answer to requests from our missionaries. To the best of their ability the women have tried to answer fully the requests that were made.

Ever since the beginning of the work of Adoniram and Ann Judson in Burma, American Baptist missionaries have been working in areas where for the most part they have been cordially received and where their Christian witness has been significant. Now—to stress the international aspects of the work—a number of these missionaries are continuing to work in areas where Americans are not popular and where Christianity is not welcome. The program of overseas White Cross is closely affected by the decisions made in the foreign policy of the United States of America and by American visitors overseas.

Within the last ten years, several of the countries to which American Baptist missionaries go have become newly independent nations, and are making a commendable struggle to establish themselves as nations in the world family. They are asserting themselves through their foreign policies, influenced, in part, by American procedures. They are also trying to protect their markets and strengthen their industries.

Although women in American Baptist churches responded generously by providing all of the supplies requested, and by helping with financial contributions toward the overseas shipping charges, the American Baptist Foreign Mission Societies found themselves considerably in debt at the end of the

year 1954–1955. This was true because the customs and duty charges assessed by some of these newly independent countries were extremely high.

For 1955–1956 the overseas White Cross program will be continued, but it will be considerably changed. The quotas assigned to the states will include the top priority needs of hospitals and other institutions, and will be confined largely to articles which women can make. Special study will be carried on by the overseas administrative secretaries, so that the best guidance possible will be secured for the development of the program in the years ahead. The study will include information about supplies which are available on the fields, the possible substitutes for White Cross supplies, and the most economical ways of shipping.

The missionaries of the American Baptist Foreign Mission Societies do greatly appreciate the White Cross supplies. They will continue to be grateful for the supplies which are requested and are sent. They will be grateful, also, if the women in American Baptist churches will follow the regulations of the countries in which they are working, and will take in gracious spirit the restrictions which may be imposed on the White Cross program by these countries. Perhaps in this day, the most helpful contribution the women in American Baptist churches can make will be in prayer that the doors may be kept open for the ministry of White Cross.

Overland White Cross, supplied for our missionaries serving in the United States, Alaska, and Puerto Rico, has been compelled to meet changing eco-



When triplets arrive, then White Cross supplies must be on hand

nomie conditions through the years, and women in the churches show an understanding spirit of the "needs of the times."

In many Christian center situations and Indian-American fields the wage earner is more able to care for the needs of his family than before, and this has made a difference in White Cross requests. In no case does the missionary wish to discourage the ability on the part of the people to provide for their own needs. At the same time, there must be a sufficient amount of articles on hand at all times to care for the emergencies which may come to many.

On many fields the contents of the White Cross boxes provide the articles for the club work carried on for varying age groups. Occasionally local groups feel, by these requisitions, that they are being asked to furnish equipment. We wish that the women who send the paints, the scissors, the hammers, the coping saws could visualize the "young Americans" who are being kept off busy city streets by the club activities which these materials provide. They make possible a real program of juvenile protection, and Christians of today and tomorrow are in the making through the Bible stories, the Scripture readings, the hymns, and the companionable fellowship songs which are always a part of club work.

Home-mission fields in Latin America, aside from Puerto Rico, are not served by White Cross, owing to the fact that the Home Mission Societies never had a budget to set up overseas shipping and to meet duty requirements. Puerto Rico is an exception, since no duty is required there, and special arrangements have been made for shipping to Haiti by one state only. Occasionally when a missionary is at home on furlough she is privileged to take goods with her on her return.

The "adoption" of children in the homes in Kodiak serves a twofold purpose through the clothing of them by state groups. The children learn that far away there are Christian friends, whose provision of their needs means that they are given a tender love, unlike any which they have ever known; to the sender in the United States there is given the opportunity to share out of our own plenty and to experience "to whom much is given, much shall be required."

White Cross on 101 overland fields reaches out! The needs may not be the same from year to year, but out of the goodness of hearts and hands go gifts in abundant and "in differing measure." Missionaries are indeed grateful.

Whither—White Cross? It will be continued to meet the needs of people.



# The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

## Thanksgiving for Spiritually Ripened Fruit

By LORETTA L. THOMPSON

HYMN: "O Master Workman of the Race."

SCRIPTURE: Gal. 5:22-23.

PRAYER: Give us, O God, an awareness of the needs of others and an eagerness to develop the virtues in ourselves which might help others. Help us to understand our Indian Americans that we may open new pathways to them into our Christian fellowship. Amen.

LEADER: Let us study Paul's advice to the Galatians and then experience with Bacone College its thanksgiving for the fruit of its labor.

FIRST SPEAKER: The fruit of the spirit is: love, joy, peace.

Thanksgiving is an important season, for it makes us conscious of so many blessings we too often take for granted. Not so long ago a young Cherokee boy from the Oklahoma hills which few white men invade, went to Bacone College to receive an education. David was a quiet boy, but his willingness and courage gave him great popularity on the campus. He called his school a "new way of life" and returned home after finishing college to review his accomplishments with his people. They represented fine, loyal Indians to one another, but no one had found Christ as his leader. David became fully aware of his need for a broadened culture and made preparations for graduate study.

Through a maze of study and social experiences, he climbed to a rewarding place among his classmates, but still was not satisfied. At a church service one Sunday, he surrendered himself to Christ. In that same moment his entire family followed him. There is no doubt of the power which came from this uniting spirit, for David and his family have all led fully active Christian lives since. Now David Landrum is head of a department at Bacone, his first Alma Mater.

SECOND SPEAKER: The fruit of the spirit is: patience, kindness, goodness.

When the president of Bacone College visited the Mono tribe of Indians in California, he left feeling discouraged for there seemed so little response to his invitation for their students to attend Bacone. The following fall, however, he met the bus which transported two Mono maidens from a

beautiful and remote mountain to a new and busy culture. The girls were armed with sober aloofness and we doubted that they would stay through the school year.

Soon the campus buzzed with whispers about Annette Anderson, who seemed to be a living example of goodness, but could never express herself through a non-Indian's words. She began to reflect the kindness and patience of her teachers and slowly she became a steadfast leader among her classmates. Her active mind put into action all the virtues she had absorbed and she became an outstanding student in the school. Because of her fine record, she was given a scholarship to complete her college work, and now she has become a teacher at Bacone in the commercial department—a constant model, exposing the fruit of our labor.

THIRD SPEAKER: The fruit of the spirit is: faithfulness, gentleness, self-control.

When Thaymeus [*pronounced Thamer*] Bitseedy left her Apache home, she was a reticent stoic—not quite sure that she wanted to develop the virtues claimed by white men. Her father was a Peyote Indian, practicing the ancient and pagan customs of ritual and ceremonies. As Thaymeus merged into a non-Indian society, her family back-

ground became her perennial mental problem and her future more foreboding than ever.

A choir director discovered her beautiful voice but a personality which could not release it. With such endowment, the leader was challenged; but Thaymeus was less interested and non-cooperative. She would leave school for no reason, only to return a week later, draining the self-control of her teachers. One day Thaymeus became impatient with herself, for her teachers and friends were more faithful and gentle with her than she felt she deserved. She became frightened of a lung, cured long ago, and was certain she had developed a throat cancer.

All these worries were piling up as our stoic withdrew into her pathetic shell. As school drew to its close and the choir anticipated an interesting tour, Thaymeus became a victim of a discipline problem for the dean. Her voice was needed, but school rules were to be respected. When all facts had been gathered, we found the favorite soprano was defending a friend and preferred being expelled to exposing her friend's mistake.

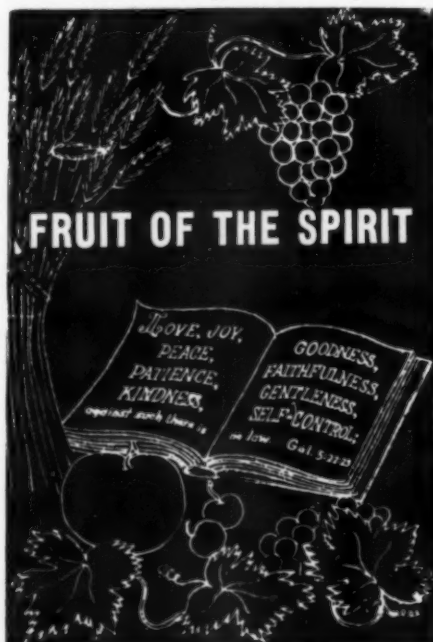
Her teachers, ever faithful to her, and always offering encouragement, finally could see confidence growing in the school's "problem child." She had discovered they loved her more than she had ever been loved, and quite willingly she began to expose the revolution which had been taking place in her life. At present she is teaching among her people. Into a very primitive setting, this beautiful Apache maiden is taking her talent and a strong character matched only by the bravest hearts.

FOURTH SPEAKER: To give a summary of the development of our Indian Americans would be inadequate for such a brief study as this, but we can give thanks for the progress which has been made through the efforts of our Government and, most of all, through our Christian leaders. We cannot solve the problem of fellowship until Christian people become aware of the needs of the Indians. It is theoretical and idealistic thinking for one to say there is freedom in America for Indians.

The Indians need Christian training and it behooves us all to be better examples as Christians. It has been greed and callousness in our white brothers who have disillusioned and embittered so many Indian Americans. They are a gracious and talented race and need confidence and motivation.

HYMN: "At Length There Dawns the Glorious Day."

LEADER: And now *action!* How can your church help to integrate Indian Americans into the life of the community and church?



## Problems of Men's Fellowship— Monthly Program

By GILBERT BRINK

AS ED PARSONS and other national leaders visited our Baptist men in their various state retreats, one question was invariably asked: "Where can we get help in planning successful monthly programs?" There really is but one good answer. The imaginations of a good executive committee, meeting regularly, and making the best possible use of talent and materials available locally, can come up with much more practical ideas for a successful program for your church than could be suggested by any outsider.

### Suggestions . . . Plans

On this page we propose to present ideas that have clicked elsewhere, and develop them in a manner which may be adapted to fit your particular situation. Contributors will be laymen who have had considerable experience in setting up programs for their own churches. Incidentally, if you have had a program that was received unusually well, you are urged to share it with the rest of our laymen on this page. Send an outline of it to: National Council of American Baptist Men, 152 Madison Ave., New York 16, N.Y.

If you have not already done so, sit down with your executive committee and roughly plan a program for the entire year. Details can be worked out for the later meetings as you go along. Be sure to have a meeting of the executive committee each month, probably two weeks or so ahead of the monthly fellowship meeting. Assign responsibilities to the various members of the executive committee, and expect to have them completed by the succeeding executive committee meeting or before.

### Suggested Program

A suggested program for the year might run as follows:

**October** "Our Baptist Foreign Investments"—Ask your state president for material on Men and Missions Sunday. Plan presentation, by capable laymen, of interesting material from recent issues of *MISSIONS*. Follow with well-planned discussion, baited with a few controversial questions.

**November** "Football Night"—Have your high-school team as guests of honor. Ask a Christian athlete, prefer-

ably the coach if the description fits, to speak on "The Christian on the Football Team."

**December** "Music Night"—Invite high-school boys' glee club as guests of honor and to sing a few numbers. Invite instrumental talent. Singing of Christmas carols. Talk by musician on the development of Christian music.

**January** "Community Night"—Invite men from other churches, and ask the president of the ministerial association to speak on "The Christian Layman in Our Community." Greetings from the mayor, presidents of service clubs, and the like.

**February** "Sweethearts' Banquet"—Present corsage and boutonniere to couple previously chosen by executive committee as "Sweethearts of the Year." Surprise them by having their children present, if their children live out of town; also old friends. Tell the story of their lives. Talk by witty speaker on the difficulties of married life, ending in a plea for Christian homes.

**March** "Steak Dinner"—Make special effort for attendance of "fringe" men. Evangelistic message, preferably by layman, on "Christ and My Life."

**April** "Fathers' and Children's Night" (both boys and girls)—Magician, or cartoon movies, or both, with toasts by son and a dad, stressing value of a Christian emphasis at home.

**May** "Visit to Penal Institution"—Message by chaplain on the responsibility of the church in rehabilitating those who have "paid their debt to society."

**June** "Boy Scout Night" (or "Boys' Club Night"). Local troop or club is host to Men's Fellowship at outing at near-by park or scout camp. Boys cook dinner, put on program for men. Men and boys mix in suitable games. Words of commendation and encouragement by president of Men's Fellowship.

**July** "Work Party"—All men come in work clothes, bringing suitable equipment for jobs previously planned and announced by executive committee. Admit a few wives at the proper time to provide coffee and doughnuts to revive the weary. Election of officers.

**August** "Steak Fry in the Park"—(It is a good idea to have a butcher as a member of the fellowship.) Volley

ball, horseshoes, shuffleboard, etc. Campfire discussion of what Christian fellowship means to each man.

**September** "Speaker from State Council"—Installation of new officers.

### Publicity . . . Publicity!

Publicity is all-important to the success of each meeting. It should go out well in advance, starting with a complete annual calendar. Think of at least five ways to tell the story of each program—in your church bulletin, from the pulpit, in your local newspaper, announcements in the adult classes, telephone calls, etc. The most successful groups seem to be those with a systematic method of contacting every man in some way at least three times, one of which is very direct and personal. The "hand" plan, with each member of the telephone committee assigned five names to call, seems to be the most effective personal contact.

### Meet a Lay Leader



George Dewey Creasman  
Executive Vice-President  
National Council of A. B. Men

A distributor of petroleum products for the Socony-Mobil Oil Co. A deacon, Sunday school teacher, and music director in his home church in Miami, Ariz. Often asked to preach in his area. Executive vice-president of his state convention, a member of its board of promotion, and chairman of its camp development committee. Member of the General Council of the American Baptist Convention and of the board of directors of the Laymen's Hour. Finds time to be active in civic, fraternal, and political affairs and to serve on the state Indian Affairs Committee. Vitally interested in our mission enterprise, being personally in touch with Indian work and having recently visited our Baptist work in Haiti.



## Founding of United Nations Commemorated

**Delegates Appraise Work of the World Organization During First Decade of Its Life; Dominant Concern Is for World Peace; Sessions Preceded by Festival of Faith**

By GORDON R. LAHRSON

ONCE MORE San Francisco was the capital of the world. Friends of the United Nations from sixty countries met in the city by the Golden Gate, June 20-26, to commemorate the tenth anniversary of this world organization. It was a birthday party with the mood of felicitation prevailing.

The dominant concern was for world peace. "We the peoples of the United Nations determined to save succeeding generations from the scourge of war. . . ." These opening words of the Charter were not only reiterated; the delegates viewed them with a fresh and frightening realism. Since they were first written ten years previously, humanity had stepped over the threshold of the atomic age. There was a conviction at San Francisco that in such an age the nations face the alternatives of world explosion or world peace.

There was no attempt to gloss over the weaknesses of the United Nations. While many achievements were stressed in collective security and the splendid work of all the agencies, there was a frank facing of disappointments and failures. This was a hopeful sign, for it indicated a concern for the health of the United Nations and a desire to improve its life. Many references were made to the injustice of the veto power of the Security Council. While specific controversial issues were not on the agenda, divided opinion was expressed with fervor on the question of admitting the Chinese People's Republic to membership. Through all the discussion there seemed to be a growing conviction on the part of many that universal membership must be the goal if the United Nations is to represent all the peoples of our interdependent world.

These historic meetings in San Francisco cannot be evaluated in terms of speeches and statements. Here was a drama of real life. Back of the volumes of words spoken were people, the people of the world. Much has been made of the Charter, the original copy of which was brought to the meetings under heavy guard. It is

a treasured document, but it has no magic in itself. Words are but a means of communication, and communication is an experience of people. Representatives of all sixty member nations were there, thirty-seven of whom were foreign ministers. Here was a fellowship of world statesmen. Here was an experience of international community, a blending of many cultures. Here co-existence was not a subject for debate, but an experience.

But we must look beyond San Francisco to other people of the United Nations. The work of the specialized agencies was given high praise at the commemorative sessions. Two-thirds of the people of the world live in want, in want of food and shelter, in want of health. Along these Jericho roads of humanity the United Nations has assumed the role of the Good Samaritan. Through such agencies as the World Health Organization and the Food and Agricultural Organization the specter of human misery has been met with the ministry of bread and medicine. Tools have been provided that there may be ploughshares to cultivate and harvest the resources of the earth. Yet this is only a beginning of what needs to be done.

The day before the official opening of the sessions, a Festival of Faith was held in the San Francisco Cow Palace. It was an interfaith gathering of 15,000 people in "A Service of Prayer for Peace and Divine Guidance to the United Nations." The idea originated in the San Francisco Council of Churches and was planned by an interfaith committee. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, presided.

Secretary of State John Foster Dulles brought an address on "The Moral Foundations of the United Nations." He pointed out that it has been demonstrated that the religious people of the world generate the motive power for moral principles. He said, "It is we and our fellows around the world that carry a primary responsibility."

Leslie Munro, ambassador of New Zealand to the United States and delegate to the United Nations, spoke on "The United Nations and World Faith." He called for a greater demonstration of trust. He said, "Let us prove our faith in the United Nations by our works."

Resolutions were presented by the World Fellowship of Buddhists, the Synagogue Council of America, the Eastern Orthodox Church, Hindus, Moslems, and the National Council of the Churches of Christ in the U.S.A. These resolutions stressed faith in the divine concept of brotherhood and pledged support of the United Nations.



Representatives of religious groups who presented resolutions. Fourth from left is John Gardner, San Francisco Council of Churches. At right is Walter Van Kirk, National Council of the Churches of Christ in the U.S.A.



There was a period of silent prayer and meditation. Prayers of the various faiths had been printed in the program to guide the faithful of each group. During these moments the leaders of the different faiths stood on the platform with bowed heads and clasped hands.

It was a deeply moving experience. This was not an occasion to compromise personal religious beliefs. On the other hand, distinctive convictions were strengthened when seen in the light of a universal quest for God. Dr. Nolde expressed it well in his introductory statement: "Without obscuring our differences, we share a common concern" in the United Nations.

The Festival of Faith gave to the commemorative sessions of the United Nations a moral and spiritual undergirding. Yet the insights of religious faith were not limited to the festival gathering. The periods of silent prayer and meditation at the opening and closing sessions of the official meetings bore witness to a common concern for divine guidance. Equally significant was the fact that a number of delegates who spoke saw the issues before the world, not in terms of political expediency, but in the light of man's moral responsibility.

Charles Malik, ambassador from Lebanon, a brilliant statesman, declared that "the atom and the bomb have not changed human nature one iota, nor the ultimate presuppositions of war and peace. The greatest need is not to acquiesce in the dread peace of the atom, but to urge a fair and peaceful settlement while there is time." He pointed out that the peace we seek must be "the peace in which God may be sought and worshiped, freely and without fear, where truth may be pursued and known through its own self determination, where man may be realized to the full measure of his nature. . . ."

This awareness of the place of religious faith in the affairs of nations is gratifying. The ultimate test, however, is not only in speeches and resolutions where God is proclaimed, but in policies and deeds in which his will is done "on earth as it is in heaven."

Another decade of the United Nations has begun. There are crucial issues at stake. It is a day of high expectancy for millions of people hitherto enslaved. The eyes of the world are on Asia and Africa. General Carlos Romulo of the Philippines, in a conversation with a reporter, said, "We are through playing second fiddle to the Big Four. We, who represent half the world, have made it known that we will no longer be taken for granted."

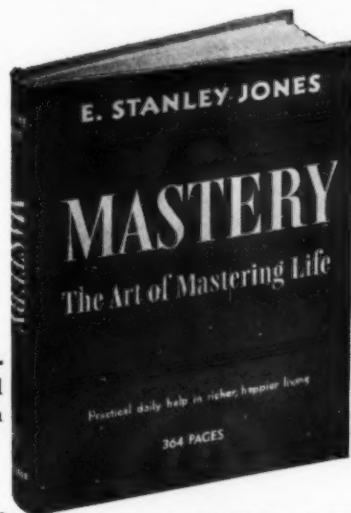
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## New Japanese Baptist Association Formed

New Group in Shinsei Kai Hopes to Effect Stronger Baptist Witness, Promote Work

By RAYMOND P. JENNINGS

Representatives of ten Baptist churches historically related to the work of the American Baptist Foreign Mission Society met, May 2, on the campus of Kanto Gakuin University in Yokohama and formed the Japan Baptist Association, for the purpose of promoting "mutual fellowship" and cooperating "in making plans for the proclamation of the gospel."

The ten churches are in fellowship with the Shinsei Kai ("New Life Society"), an organization formed at the end of the Second World War by Baptist churches related to American Baptists. While most of the Shinsei Kai churches were, and are, members of the United Church of Christ in Japan (Kyodan), these ten are churches which either have withdrawn from the Kyodan, or, having been organized since the war, have never been in the Kyodan.

### Relation to Kyodan

Under wartime pressures and spurred by an indigenous movement of long standing, Japan's Protestants formed the Kyodan. In the postwar years several groups, including Lutherans and Southern Baptists, have withdrawn. Churches related to the work of American Baptists remained in the Kyodan with the desire of transforming it into a freer fellowship. Numerous churches, however, having despaired of this possibility, have withdrawn. Some newly organized churches did not enter the Kyodan.

This situation created a problem within the Shinsei Kai; for those churches not in the Kyodan desired a strong denominational program, and the churches in the Kyodan felt no need for this program, because it would mean a duplication of the Kyodan program. Efforts to develop a national Baptist youth program and to undertake a program of Christian education in the churches repeatedly met with failure.

Each year, at the annual meeting, the problem of the Shinsei Kai's relation to the Kyodan was raised and long hours of debate and discussion were frequent. Two years ago it was declared that the Shinsei Kai was not, as an organization, part of the Kyodan, and the right of individual

(Continued on page 43)



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## Japanese Association

(Continued from page 41)

churches to determine their relationship to the Kyodan was recognized. Last year, after a year of study, a Declaration of (Baptist) Principles was presented and adopted at the Shinsei Kai meeting. Many of those not in the Kyodan felt that if all were to be honest in observing the declaration they would leave the Kyodan. In the year that followed there was no noticeable change in the situation. So the "ridatsu group" (withdrawn churches) gathered at Kanto Gakuin to decide its course of action.

### Three Courses of Action

Three courses of action were carefully considered. First was the proposal to change the name of the Shinsei Kai to the Japan Baptist Association. This proposal was rejected as impossible at the present stage of the Shinsei Kai's development.

The second proposal, to withdraw from the Shinsei Kai and begin an independent work, was rejected in favor of maintaining the over-all tie with other churches in the Shinsei Kai. The third plan, proposed by Nubuo Tokita, pastor of the Yokohama Baptist Church and a professor in Kanto Gakuin Junior College, called for the formation of a new distinctively Baptist group within the fellowship of the Shinsei Kai, to provide for the non-Kyodan churches the type of program

(Continued on page 45)

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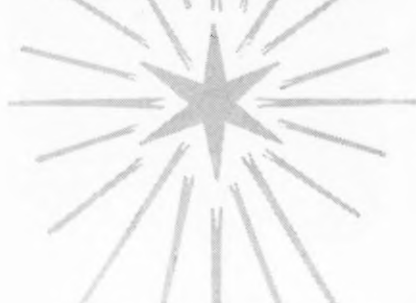
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## Japanese Association

(Continued from page 43)

and activity the Kyodan is providing for the other churches. After careful consideration this plan was adopted.

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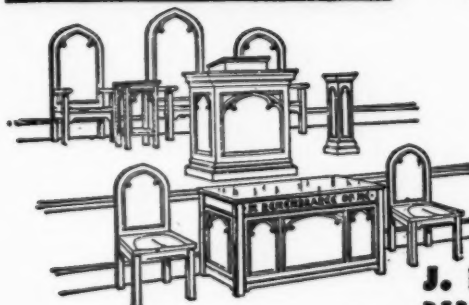
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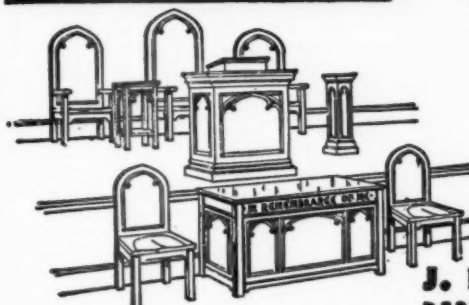
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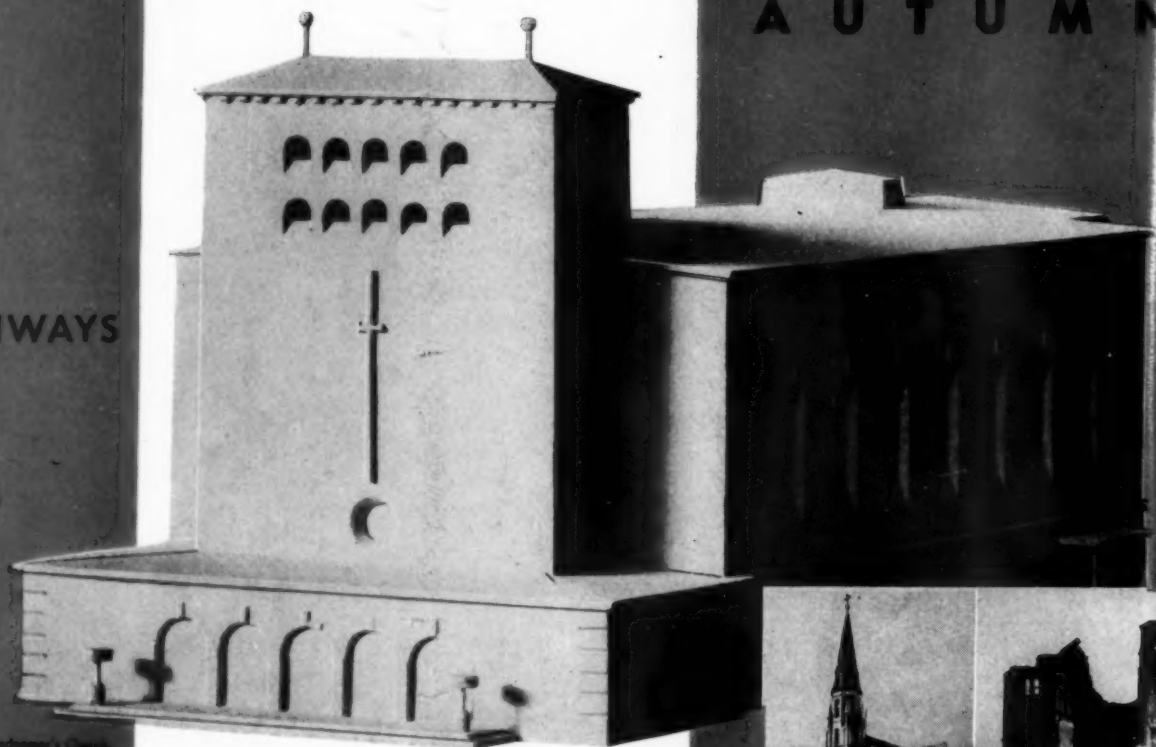


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